

Austin Craig

CORNELL
UNIVERSITY
LIBRARY



FROM

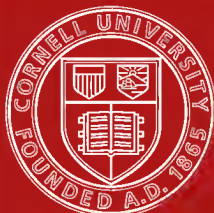
The Business Office

Cornell University Library
BX6793.C88 H34

Life and letters of Austin Cragg, by W.



3 1924 029 453 333
olin



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://www.archive.org/details/cu31924029453333>

LIFE AND LETTERS
OF AUSTIN CRAIG



Truly Yours.
Austin Craig.

Life and Letters Of Austin Craig

By W. S. HARWOOD

*Author of "New Creations in Plant Life,"
"The New Earth" etc.*

Introduction, and Reminiscences of
Antioch College

By EDWARD EVERETT HALE



NEW YORK CHICAGO TORONTO
Fleming H. Revell Company
LONDON AND EDINBURGH

Copyright, 1908, by
FLEMING H. REVELL COMPANY

A779481

New York: 158 Fifth Avenue
Chicago: 80 Wabash Avenue
Toronto: 25 Richmond Street, W.
London: 21 Paternoster Square
Edinburgh: 100 Princes Street

Every life has a lesson—not so much in its external events as in its internal strugglings and changes. It would be useful to know, in some cases, what agencies have conspired to produce the particular development of character before us;—what books have given a turn to the thoughts,—what influences have wrought for good or for evil.

—Extract from an address by AUSTIN CRAIG.

PREFACE

THIS volume affords a typical illustration of the truth which now and then through the centuries comes to light, that the real greatness of some men is obscured during their lives by the very amplitude of their own daily deeds ; it is not until Death draws the curtain aside that the real figure is disclosed.

In the span of his all too short life whose chief activities covered the years from 1840 to 1881, Austin Craig came into contact with and enthusiastically entered into many stirring events, and he drew and held to himself the friendship of many distinguished men. Prominent among these was Horace Mann, the correspondence with whom is given in this volume and it is believed will be found of especial interest by the student of educational methods. Whether as college professor or college president, instructor in a theological school or founder and president of one after his own heart where not theology but the Bible was studied, as preacher or lecturer, in his own family circle or the centre of a brilliant coterie of scholars, or rendering aid to the most unlettered or the most learned man in the long line of those who came to depend upon him—whatever the contact or whatever the event, Dr. Craig left upon it the impress of his own splendid personality.

He was an advocate of industrial and scientific training. As college professor he was a pioneer in introducing laboratory and seminar methods for the study of psychology and sociology and as far as known was the first to have his students inspect penal and charitable in-

stitutions and devise ways for their improvement. He was one of the early advocates of equal privileges for women with men educationally and in church government and ecclesiastical affairs.

It is the purpose of this volume not only to show something of the brilliant and picturesque events contemporary with him, as the Millerite excitement, one of the strangest episodes in the history of any nation, but to show how his life fastened itself lovingly upon other lives and would not leave them until he had helped them. While the book treats of many events having a bearing on religion, and is in fact a contemporary narrative of the great development of religious liberty during these years, it is by no means a volume for the church library alone, but, it is earnestly hoped, contains interest for any man or woman who loves to read the story of a life of steadfast devotion to others.

A copious amount of material was drawn upon in the preparation of this volume, and every new letter read, every time-worn pamphlet studied, every delightful literary find, every document considered, whether ecclesiastical or civil—all brought forward their evidence. In whatever direction one looked there appeared some unselfish deed, some service to another, some act of self-renunciation. Preëminently this life was one of service to others ever rendered more conspicuous by a supreme devotion to the Master of men.

The life of Austin Craig illuminates itself. Looked at from any point of view, it glows with a superb unselfishness as unconscious as it is rare.

W. S. H.

CONTENTS

	INTRODUCTION	11
I.	HIS EARLY LIFE	13
II.	COLLEGE LIFE	21
III.	THE END OF THE WORLD	33
IV.	HIS EARLY PREACHING	54
V.	THE FIRST CHARGE	68
VI.	THE CONFERENCE ADDRESS	86
VII.	AT BLOOMING GROVE	112
VIII.	PROGRESS AT BLOOMING GROVE	125
IX.	ANTIOCH AND HORACE MANN	153
X.	THE STRUGGLE	169
XI.	THE CAPITULATION	189
XII.	ANTIOCH UNDER CONSIDERATION	214
XIII.	ANTIOCH UNDER DR. CRAIG	242
XIV.	A LETTER FROM A MAN'S HEART	272
XV.	MEADVILLE AND NEW BEDFORD	288
XVI.	THE CHRISTIAN BIBLICAL INSTITUTE	304
XVII.	THE CULMINATION OF A LIFE-WORK	321
XVIII.	THE MAN	337
XIX.	IN THE SIGHT OF OTHERS	356
XX.	HIS SCHOLARSHIP	374
	WRITINGS OF AUSTIN CRAIG, D. D.	389
	INDEX	393

ILLUSTRATIONS

	<i>Facing page</i>
<i>Title</i>	
AUSTIN CRAIG	16
MOSES CRAIG, FATHER OF AUSTIN CRAIG, WITH HIS FIRST GRANDCHILD	18
RACHEL CARHART CRAIG, MOTHER OF AUSTIN CRAIG .	16
THE EARLY HOME OF AUSTIN CRAIG, PEAPACK, NEW JERSEY	18
AUSTIN CRAIG WHEN A STUDENT AT LAFAYETTE COLLEGE .	20
PEN AND INK SKETCH OF LAFAYETTE COLLEGE IN 1843 .	24
THE BLOOMING GROVE CHURCH	112
HORACE GREELEY LETTER REPRODUCED IN FACSIMILE .	120
THE BLOOMING GROVE PARSONAGE	126
ADELAIDE CHURCHILL CRAIG, WIFE OF AUSTIN CRAIG .	140
HORACE MANN	190
EDWARD EVERETT HALE	242
ANTIOCH COLLEGE, YELLOW SPRINGS, OHIO	254
NORTH CHRISTIAN CHURCH, NEW BEDFORD, MASS. . . .	300
INTERIOR OF NORTH CHRISTIAN CHURCH	300
PRESIDENT'S HOME CHRISTIAN BIBLICAL INSTITUTE . .	312
CHRISTIAN BIBLICAL INSTITUTE, STANFORDVILLE, N. Y. .	322
STUDENT'S HOME	322
MARRIAGE CERTIFICATE REPRODUCED IN FACSIMILE . .	326
DR. CRAIG'S LETTER TO HIS DAUGHTER REPRODUCED IN FACSIMILE	344
DR. SARAH MCCARN CRAIG	356
DR. WARREN HATHAWAY	358
GREEK LETTER WRITTEN BY DR. CRAIG, AND REPRODUCED IN FACSIMILE	386
PROFESSOR EDWARD L. YOUMANS	388

INTRODUCTION

AUSTIN CRAIG consecrated his life to the great ministry of education. As teacher, preacher and writer his was preëminently a useful life. A favourite saying of his was that of Swedenborg,—“The Lord’s kingdom is a kingdom of uses.” This idea of usefulness was the key-note of his life,—to him service to God meant service to his fellow men. He says, “To become good by being useful, that is what we live for.” He impressed me as a man who exemplified in his life and work and in his devotion to the truth very much of the Master whom he served. He did all unselfishly, with gladness, with no hope of reward save in seeing his labour reach the maximum of good to others. Such a life is an inspiration. I rejoice that the life story of this man has been written and pray that it may continue to teach the great lesson of usefulness.

Edward E. Hale

I

HIS EARLY LIFE

A CURIOUS sense of personal nearness to one never seen in the flesh haunts one in going over the mass of material pertaining to the life and work of the man who is the subject of this volume. It is much as though one had known him personally, had come under his influence, had been impressed by his learning and touched by his tenderness and made broader and more charitable and better fitted for service by the contact ; just as so many thousands were helped and strengthened by him when he was in the flesh.

For the life of Austin Craig was preëminently one of service. Those who would read a story of gold cunningly amassed, of ambitions unscrupulously gratified, of greed satisfied, or lands ravished, or states stolen, or peoples despoiled, must needs fare further. Those who would read the story of a masterly unselfishness, of absolute renunciation of self, of viril manhood, of splendid usefulness to others, the story of a broad and lasting impress upon a man's fellow men, may pause here and find the pages fair to look upon.

In the long and varied correspondence which has been preserved, covering over half a century, much more of which, most unfortunately, is lost, there is scarcely a letter addressed to Dr. Craig from his youth up which does not directly or indirectly acknowledge service from him. In all his relations to others there seems to have been but one dominant question, one to the answering of which he

14 LIFE AND LETTERS OF AUSTIN CRAIG

gave his life, How may I best, and most, serve others? And there be few figures which rise colossal out of the mists, or even the clear-air times, which have not given their lives to answering some fashion of the same question. To lead others into broader and finer fields, to fit their eyes to the nobler landscapes, to lend an arm over the stony places, to strengthen, uplift, broaden,—this was his life aim.

Born in a period when a bitter strife of sect was reaching its culmination in a revolt against a commanding and formidable orthodoxy, he was early possessed of the spirit of religious freedom ; and yet, so tenacious of the truth, he would yield no inch of adherence to the vital integrity of the Word. He steered directly into a dual current, so to speak, one bearing him towards a cruel God and one towards a vapid God, but he overcame them both in his steady course to the true God.

He not only drew men by the inexorable logic of his arguments, based upon faith and a wider and deeper knowledge of the original texts of the Old and New Testaments than that possessed by perhaps any other American of his time, but he attracted and held them by the charm of his personality and the rare winsomeness of his life. The one faculty commanded their understanding, the other won their hearts. The one gave the finished plans and furnished the materials, the other built with a splendid thoroughness. He held men with the grip that outlasts life. Again and again in the correspondence are found comparisons between him and some one of the first disciples of the Christ. Some of these letters were written years ago, faded and tarnished with time ; others are in ink fresh from the trembling pen of some old man who knew him in his prime. Curiously enough, nearly all such letters are from men, men of robust intellectual life, practical men,

not sentimentalists nor mawkish, men who recognized in the life and personality of this man the supremest human devotion.

His college life, too, was spent amidst tremendous religious excitement of quite another type. We of a calmer day may look back with a placid complaisance or even with a fine touch of scorn upon such scenes as those which accompanied the great Millerite excitement which swept up over America involving not only the densely ignorant but the critically intelligent, and we may mildly wonder how people could be such fools; though perhaps we may not need to look far afield to find other and even more exasperatingly illogical and stupid religious fads. But there must have been a tremendous fascination in this Millerite business, this end of Satan's sway about to come, the inrush of the thousand years of the mighty time of the Christ, and all proven by the sacred text itself with due fidelity to day and hour. While there is nothing to show that the young man was other than curiously interested in the excitement, there can be no doubt that, to an impressionable mind, the wide-spread belief, widely heralded and preached, that the time of the temporal reign of the Christ was at hand, with more than fifty thousand people believing it, many of them selling or giving away their possessions and getting ready to meet God, must have led towards serious, if not solemn, thoughts.

Austin Craig came of strong stock. His lineage ran back to the Scots who, under King James I, and loyal to him, left Scotland and settled in the north of Ireland from whence came so many powerful figures of the early days of the New World. Moses Craig, his father, was born at Peapack, New Jersey, in 1796, dying in the same place at nearly eighty years of age. He was a man of parts, a leader among his people, a standard by which to

16 LIFE AND LETTERS OF AUSTIN CRAIG

measure other men. He was a teacher as a young man and afterwards a merchant and an extensive farmer. He was twice chosen state senator of New Jersey and was prominently mentioned at one time for the governorship.

On his death his son wrote of him :

"In his seventeenth year he began to be a school-teacher, and for several years continued in the work for which he seemed specially qualified by his clear and methodical mind, his aptness to teach, his love for children, and his influence over them. His lifelong temperance and self-control gave him working-health almost uninterrupted for sixty years. He was notably active, industrious, persevering, and successful in various undertakings. He thought of life as a trust. The Master's charge, 'Occupy, till I come,' was often on his lips. He had a deep sense of the value of time, and was never behindhand. Idleness and waste, his soul hated. His word was good everywhere, and his hand had help in it. He loved to meet men who could do something useful, or who knew something worth knowing. He was gifted in social conversation, but could hold his tongue as well as any. Religious topics interested him most, and his memory of the ideas and words of the Bible was unusually full and exact."

Rachel Carhart Craig, mother of Austin Craig, a woman of strong mentality, much beloved for her sweet manners, her beauty, and her sprightly wit, was born in Perryville, New Jersey, of English ancestry, in 1801. Through her mother she was directly descended from Edward Fuller, one of the little *Mayflower's* famous list of passengers. She, too, came of strong stock. Her very great-grandfather, Major William Phillips, who had been major commandant of the military forces in the province of Maine, had a grant of land from the Indian Mogg Megone. Reference is made to him in the poem on Mogg Megone by Whittier, together with an explanatory foot-



MOSES CRAIG, FATHER OF AUSTIN
CRAIG, WITH HIS FIRST GRANDCHILD



RACHEL CARHART CRAIG
MOTHER OF AUSTIN CRAIG

note giving Major Phillips place among the leading men of the colony as a magistrate and a gentleman. One writing of Austin Craig's mother says :

"She was slight and always very erect, whether in sitting or walking. She had much ability, unusually good judgment, and a keen sense of humour. She was scrupulously neat about her house, insisting upon extreme cleanliness, and neat to daintiness personally. Her dress was almost Quakerish in simplicity. She had been unusually well educated for a girl of her day and was especially anxious that her children should have every educational advantage. Very gentle and reserved, she gave one the impression of ready yielding, but when she had made up her mind on questions of principle, or where her children were concerned, she did not waste time or strength in arguing, but quietly went ahead and did things, as they should be done, in emergencies doing the right thing quickly and without fuss. She was quietly religious and it was a familiar sight to see her with the Bible on her knee."

Quaintly interesting is the fact that the eldest daughter of Austin Craig now wears a ring, a slender gold band, which is a part of the wedding-ring worn by his grandmother's great-grandmother, during the historic siege of Derry. In the time of his great-grandmother the ring was beaten out into a thin strip by a goldsmith of New Brunswick, New Jersey, and made over into three rings. The smith was a bumptious fellow and was determined that the ring should go into his melting-pot and then be fashioned into the three. Though he was restrained from this, he did manage to engrave his own initials on the outside of each of the three rings ! On the inner part of each circlet were engraved the initials of the three daughters to whom the rings were given. The ring has come down through the generations in this curious fashion.

The home into which Austin Craig was born in Peapack, New Jersey, in the year 1824, was not only one of

18 LIFE AND LETTERS OF AUSTIN CRAIG

refinement and culture but one to which came many broadening and deepening influences from the outside world. It was then in the days when there were few railroads and the home of Moses Craig became the tarrying-place of many famous ministers of the day, *en route* east and west. Presbyterian, Lutheran, Methodist, Baptist, were welcomed alike as bearers of the message of Christ and entertained in this hospitable home, finding a fine and generous welcome and mental and spiritual stimulation. There was no church in the vicinity, so that often the home was converted into a meeting-house. People living near would be notified of the coming services. Frequently they would thus have an opportunity of hearing some man of wide influence and great eloquence.

Moses Craig professed religion at the age of thirteen, and became a communicant of the Presbyterian Church, which was the church of his ancestors. While a devout man, he was in no sense a fanatical one. He was deeply religious but he was just as deeply liberal in the nobler sense. He held to his own views tenaciously, but he was broadly charitable and tolerant of the views of others, and ever ready to accept a new, and better, setting of an old truth. One day it happened that a sermon was preached in his house by a minister of the Christian denomination—Elder William Lane, who came from Ohio on a visit to his kindred in Peapack.

“Soon after,” writes Austin Craig of the incident, “Elder Simon Clough came; and a little later, Mrs. Abigail Roberts. These seemed faithful ministers of the Gospel to him whose house was opened to their message; but an ecclesiastical tribunal pronounced them ‘heretical teachers holding Arian and Socinian doctrines.’ And when Elders Clough and Lane were brought to give testimony that they did *not* hold ‘Arian and Socinian doctrines,’ the tribunal would not permit them to testify,—but ‘suspended from the communion of the church’



EARLY HOME OF AUSTIN CRAIG
Peapack, New Jersey

the friend in whose house they had preached. This fact is not mentioned here to call in question the motives of any ; but only to record experiences of the past—or passing—generation."

The fact that so many men of such diverse gifts were constant visitors gave the young lad unusual opportunities for broadening—it was, in those days, quite like having travelled himself to be thrown in with so many who came from such far quarters of the land. It all tended to develop, even if unconsciously to him, along the lines in which he afterwards became so conspicuously successful.

He was a slight, slender lad, not strong, inclined to books rather than to sports, fitted by nature, by the training of his father, and by the atmosphere in which he lived for the life of a scholar. It is not shown that he was, as a boy, any more inclined to be religious than the average lad who had not so many and such striking religious influences thrown around him. In fact, it was not until he was a student in college that he made any open confession of religion or that he manifested other than a very superficial interest in such matters. In spite of all he read and heard, religious exercises, as he later himself confessed, were a bore to him.

His father's love for, and aptness in, teaching no doubt did a great deal in turning the boy's mind in the direction his life was to lead. A peculiarly close relationship existed between father and son. It was the careful preliminary cultivation in the precious formative period of the boy's life, coupled with the companionship and intimate personal relationship with a man of rare mind that particularly fitted him for the larger life to come.

An incident illustrates the influences early brought to bear upon him by his father to teach him both self-reliance and obedience. When he was a little lad he was told that he must not go into a stream that ran hard by

20 LIFE AND LETTERS OF AUSTIN CRAIG

the house, but when he saw the ducks swimming sedately in the summer sunshine along the course of the shallow brook, he could not resist wading in after them. Glee-fully following on down the stream he was suddenly thrown forward on his face in the water by a push from behind. He did not know what it was that caused him to fall flounderingly into the stream, though he did recognize the firm hand drawing him out after the father's well-planned object lesson.

School days passed rapidly by and at an early age he was fitted for college. He chose Lafayette College, at Easton, Pennsylvania, a well-known institution then, as well as now. It was a tall, thin fellow with a serious yet kindly face, a face that could show quickly the workings of the fine strong mind back of the high white forehead, that one day in the autumn of the year 1840, at the age of sixteen years entered the college where he was, even as a boy, to exert so strong an influence upon those with whom he came in contact ; where he was swiftly to show the splendid stuff of which he was made, and where much was to happen to lead him towards the position he was to occupy as one of the foremost teachers and preachers in America.



AUSTIN CRAIG WHEN A STUDENT AT
LAFAYETTE COLLEGE

II

COLLEGE LIFE

COLLEGE life in America in 1840 did not differ in certain minor ways from the college life of to-day, but in many other ways it differed radically. Even a cursory glance at the thin little catalogue of Lafayette for the year in which he entered,—the whole catalogue not being as extensive as the space devoted in these days to a single department of one of our larger institutions,—shows the marked difference between the college curricula of the two periods. The leaning was to the classics. Little, relatively, of science, as we know the term to-day, was included in the course. To be sure, there was not so much science to teach in that day, but, notwithstanding this, the classics predominated. Greek and Latin, classical literature, logic, intellectual philosophy, moral science, philosophy of rhetoric, political economy, the constitution of the United States,—these were imperative. Mathematics were by no means neglected, and the course was liberal in this respect, but chemistry does not appear until the first term of the junior year. Lectures were given, “at intervals,” in the last term of the junior year and the first term of the senior, on mineralogy and geology, and on anatomy and physiology the last term of the senior year.

Commencement, curiously enough, did not take place until the second Wednesday in September. After commencement there was a vacation of six weeks. The college year then began, consisting of only two terms. They were both of twenty weeks, the first one followed by an-

22 LIFE AND LETTERS OF AUSTIN CRAIG

other vacation of six weeks in the spring. The second term ran through the summer to commencement in September.

The college life itself was no less different from that of to-day. The college day began at 4:30 o'clock when a trumpet was loudly blown throughout the halls. At five it blew again, giving an hour's time for study before the six o'clock breakfast. The routine of the day was less elastic than that of modern days. Discipline was more strict and pains and penalties awaited the student for such acts as would to-day be overlooked if, indeed, they would be even noticed, by those in authority. In a letter written in his seventeenth year,—before he had become converted to a religious life, as one reference will show,—he wrote as follows to his parents as to the daily routine :

“ You want to know what I am doing on the first day of the week. Why not on the third, or fourth day? I esteem all days alike. But, nevertheless, I will tell you. I get up in the morning, dress myself, wash, comb my head, make my bed, etc. Next read until seven; then attend prayers in the College Hall; eat breakfast; read an hour and so on until ten; go to the Presbyterian church; get back about twelve; eat dinner at half-past and at two attend church under the *powerful* preaching of G—— J——. Get back at four; attend Bible class at four-thirty, where the Greek scholars give the original meanings of the Scriptural texts for an hour; next supper, then prayers and finally, to make a long story short, go to bed. . . . The room is fifteen by sixteen feet square, contains three beds, two desks, a table, three chairs, a stool, a swill-pail, a chest, two trunks, a small cupboard, three shelves containing about 145 books, a wagon-load of newspapers and pamphlets under the bed, a parcel of old shoes and a number of small *et ceteras*. Eating, drinking, and sleeping, I spend about ten hours, oftener less than more, going to bed at ten, eleven, twelve, and once at a quarter past two. After lessons I read Political Economy, Mnemonics, Heathen Mythology, books of travel, histories and the al Koran.”

The outspoken character of the man-to-be was mirrored in the youth, as his comment on the preacher at the Dutch Reformed service indicates :

“Now I'll tell ye what I think of G—— J——, D. D. He is a small-bodied man but in mind wonderfully diminutive.

“‘A hundred thousand such might lie
Wedge'd in a cambric needle's eye.’”

Then quoting evidently from the same preacher he says, together with some boyish nonsense :

“‘Study at all times to know your duty respecting your superiors.’ Now, the study is not very irksome because about every half hour our next door neighbour in the third story plays on the fiddle, ‘tickling the dried guts of a mewling cat!’ I have lately read some in astronomy. You might probably be surprised at the immense, and diminutive, things therein described. Doctor Caustic of Terrible Tractation memory,

“‘Discovered world's within the pale
Or tip end of a tadpole's tail.’

And

“‘Great fleas have little fleas,
Who have less fleas to bite 'em ;
These fleas have lesser fleas,
And so ad infinitum !’

And,” the youthful critic adds, “it is supposed they get each other to scratch their backs with the jagged end of a louse hair !”

Following this, sharply drawn in black ink with a pen upon the dark yellow paper of the letter, without any introductory words, is a picture of the buildings of Lafayette College, done in a boy's crude way, yet giving a clear idea of the buildings as they then stood. On the following page he has drawn plans of the main floor of the college, all no doubt of great interest to his family who

24 LIFE AND LETTERS OF AUSTIN CRAIG

wished to know the full details of his life. He does not conclude his letter until he takes another fling at the preacher :

“On last Sunday his sermon was on the woman whose son was caught up into heaven and who fled into the wilderness from the dragon who poured out of his mouth a flood. The doctor explained the woman to be the Church, the flood of the dragon all the means that were used to corrupt a church, such as a party's joining with a sect of infidels—such as Fanny Wright and Robert Dale Owen and their party, for political purposes. This is the flood, as the doctor says, ‘Hot and stinking from the Devil's throat, which a wretched faction use as the means of political advancement.’ ‘Pull Doctor, pull Devil,’ thought I. He further stated that he rejoices that that party was minus power through the high-minded intelligence of an enlightened community.

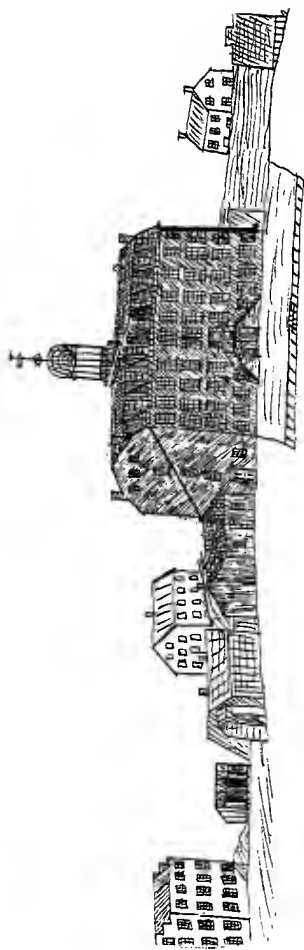
“I will take notes of the doctor's next sermon and send you. I understand an article is now in type in the office of the *Easton Democrat* to expose the Rev. Doctor. He certainly deserves it, for it was as complete a blackguard speech as ever disgraced the Halls of Pandemonium. I shall join the Franklin Society next Friday evening. They have the most members and the finest hall. They also have a number of valuable books which the others have not. The president in expectant has returned an answer to a letter written him, accepting the call to preside over the institution. It is plain Dr. J—— does all he can to pull down the college, and the Church also, judging from his political sermon last Sunday. I think this line is applicable to him :

“‘That thus a worm of dust should mock Eternity.’”

The letter, which was written on Saturday evening, January 30, 1841, ends with this postscript :

“Napoleon's remains have been dug up and are now in France. Send on the newspapers you were speaking of, if you please.”

In a letter written in December of the same year, he begins with a long and most charmingly written essay



Pen and Ink Sketch of Lafayette College in 1843
From a Letter of Austin Craig to His Parents

on the Aborigines of America, the outcome of large reading on his part, thus giving the family at home a far larger and clearer idea of the subject than they could have had without access to the books he had studied. The paper is illuminated in places by cleverly drawn reproductions of hieroglyphics accompanied by interpretations of their real meaning, and contains much interesting description of the writings of primitive peoples. In the midst of it he suddenly breaks off with :

“I have bought a book called ‘*Historia Græcæ*.’ I paid five shillings for it. I shall begin to read (Greek) in a few days as I am about half through the grammar. I am now in a class of five formed last year. Mathematics will soon come. I am well. We live as good as may be. Breakfast,—fish, coffee, ‘taters, etc. ; dinner,—meat, water, molasses, butter, potatoes, etc. ; supper,—mush and milk, or rice, etc. I expect about half a dozen chaps will be expelled, as they are cited to appear before the faculty to answer for going to dancing school where one of them got drunk, and sick. G—— J—— says he will vote for expulsion. Should any of the faculty second the motion they must go and joy go with them !”

In another letter he writes :

“Since my last letter to you the honourable faculty of Lafayette College convened and after mature deliberation agreed unanimously to expel W——, H——, O——, M——, G——, and G——, because they engaged in playing cards. These six gentlemen were thus treated simply and solely because they engaged in playing cards. The faculty agreed to meet again this week when it is expected others will receive the same honour. As we will read Cæsar this week I have found it necessary to buy a large Latin dictionary. I bought it of W——, one of the gentlemen expelled, and, as he had no further use for it, he sold it to me for \$2. A new one, I suppose, would cost \$4 or \$5 at the least calculation. Further, I got an excellent wash-stand, bowl and pitcher, for four-

teen shillings, new, costing last fall, \$3.50. The wash-stand I should not have bought but for its being a very good one. If I stay here I shall want one next spring.

"I don't know what to write. There is no news, foreign or domestic, except that it is rumoured, and confidently believed, that the Niagara Falls were washed away during the last freshet! The truth of this is rather doubted."

The habit of the student had early been fixed in the boy by the training he had had under his father. It became natural for him to work and work hard in a college period when students were not so numerous that they could not have immediate personal supervision, and when laziness was tantamount to exclusion. "I was in to Dr. Yeomans' this morning," he writes to his father, "for the purpose of getting the grades of the two back weeks. They run: first week in languages, 83, in mathematics, 81; second week in languages, 87, in mathematics, 92. I do not know," he adds *naively*, "but I flatter myself this is as high as any in the class. While I was in Dr. Yeomans' room he got to talking about my leaving this class for the sophomore. He says his opinion is that at the end of the session I might join that class. He says to do the work of three years in two would require considerable extra effort, but he thinks it can be done. At the beginning of next session I will then begin with the sophomores."

While Moses Craig was a man well-to-do for the times, he was yet not an extravagant man and he lost no favourable opportunity to impress thrift and economy upon his son. Frequently in his letters to Austin he would call attention to his expenditures, not in a faultfinding way, but rather to keep before him the need of care and thought in money matters. No doubt this may in part account for such an expression as this from the son in a letter written in November of 1842:

"I have now something to communicate which I would not wish to have happened under any circumstances. I unfortunately let fall a thermometer last Monday belonging to one of the students and broke the glass containing the mercury. I sent it down to Philadelphia and had a new glass put in and borrowed \$2 of Mr. Yeomans to pay for it which I told him I would repay next week. Now I should be extremely obliged to you for sending me \$2 next week if you can. I am very sorry the thing occurred at all but that will do no good now."

While the letters to the son now and again contain admonitions, these are not obtrusively introduced, but only as by-the-ways, the wise father knowing full well that if the son were at last to embrace religion it would not be as a result of nagging. Now and then such words as these are found in the midst of matters of wholly different import :

"I hope you will not relax in duty. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Be faithful. Many have their eyes turned towards you from this place ; don't let them be disappointed. Make yourself as a light in a dark place."

While in a certain sense even as a boy he withheld himself from others, or, to put it better, was less inclined to the rollicking, care-free life of many boys, he was yet so thoroughly genial and sincere he won everybody to him. It was his nature to seek the companionship of those who were interested in the things in which he found delight, so that it was not long before he became identified with the leading literary activities of the college. He entered heartily into the college life in all its varied lines and his letters home are full of boyish appreciation. Through all his letters, however, runs a deep undercurrent of seriousness, a purposefulness, so to call it, a determination, very early formed, to use the opportunities before him to the best possible advantage. While he was

less often seen in the midst of the sports of the college than in the library, he was nevertheless a warm friend to those who by physical strength could engage in those things from which, through a constitution not over-strong, he was largely debarred. The boy, like the man in later years, had the splendid gift of character : such a character as not only wins admiration but compells steadfast regard.

The sober face of the young man,—albeit it could swiftly be changed by the winsomest of smiles—together with a certain soberness of demeanour won for him the title of “Deacon,” which clung to him during all his college life. Not a few of the letters to him written while at Lafayette address him as “My dear Deacon.” One of these from his lifelong friend, R. J. Wright, a fellow student, is written from Philadelphia and is addressed to “My Deacon.” In it he indulges in some college boy nonsense, making humorous allusion to Austin’s length and leanness.

In all literary matters he early took a deep interest and a prominent part. He was sought after for appearance on society programmes and did not fail to justify the expectations of his friends. On all public occasions, in fact, in which his class took a part, he was in constant demand. Says one friend of the time, “Lafayette College enjoyed a reputation for thorough scholarship and the most bigoted religious intolerance. I made the acquaintance of Austin Craig in his third college year, at the time of his conversion, and I should say, from my recollections of his orations, addresses, and essays, that his attainments and scholarship were not overshadowed even in that excellent school ; for, as I remember, he generally, if not always, represented his class at commencement and on other occasions.” The college made its impress upon the young man, too, an influence which re-

mained with him through all his later years. He never lost his interest in his faithful, if sometimes dogmatical and even domineering, Alma Mater, and he ever recognized her sterling qualities of mind and heart. In 1865 he wrote in response to an invitation to attend the commencement exercises of Lafayette :

"I find myself so pressed for time that I must neglect much that under other circumstances would have great claims upon me. I had looked forward with great pleasure to this commencement of Lafayette, and especially to the prospect of meeting again my old classmates and friends of college days whom I have not seen since we were boys together on your hill. . . . Should I fail to be present with you, I beg you to express to President Cattell and the faculty my sincere wishes for the success of Lafayette in training up multitudes of young men for usefulness and happiness ; and, to any old friends who may speak of me, I beg you to say for me that I cherish the memory of the days and scenes in which we were once united at Lafayette, as among the most pleasant and precious that a bountiful providence has given me to enjoy. Some of those olden-time associations, especially those in which our friendships as fellow students were exalted by our communion as fellow Christians, were so happy to me that I could think nothing happier except to work together with them on earth for the redemption of the world ; and in heaven, to share the lot of those who see the Father's face and serve His perfect will with perfect heart."

Ten years later, responding to a similar invitation, he renewed his allegiance in these words :

"Finally devoting this sheet to the honoured Mother of us all, and to the brethren assembling in the Society and Alumni reunions, I desire to send by you affectionate greetings to the fathers and brethren now at the old home, and, in particular, to any of the returning brethren of thirty years ago who may be able to remember the 'Deacon.'

"Not many can now come to your reunions, who were in college thirty years ago. The year after the bridge was almost carried down the Delaware, we had not nearly so many at La-

30 LIFE AND LETTERS OF AUSTIN CRAIG

fayette, all told, as you have now in one class. We rejoice in these good days for Lafayette; though it would make us—who are now fifty years old,—feel the more lonesome, perhaps, to see a single class-room containing more than Aaron's¹ trumpet sounded, when college classes, Model school, and the Coloured Theological class (of one person), all came together, either to sup in the middle basement, or to attend prayers before day-break, in the old chapel under the Society Halls. Congratulations to the President and Professors, and to the younger brethren, who see and enjoy these better, brighter days! The blessing of God be still with 'Lafayette,' and His grace with those who go forth from her to-day, and who, to-day, after many years of absence, return to her."

For three years he continued at Lafayette. Then, with the desire to preach the Gospel burning within him, he left the institution without taking his degree. In 1844 he returned again and resumed his labours, taking up regular and post graduate work, and received his degree of Master of Arts.

On my desk as I write these lines lies a faded, mildewed letter, stained and worn with time, broken in its creases, which may be unfolded only with great care. In it is the crux of a young man's life. It tells of that point, reached some time or another in the life of every man and woman, when they stand, as one might say without irreverence, in the presence of the Most High, vaguely catching glimpses of the Infinite. It is a place of the parting of the ways, where men stand face to face with their own souls. It needs no argument to prove such moments come: on the decision which road to follow has depended through all the centuries since the Christ the fate of men, indeed the fate of nations and the Church. For one of these roads leads into a life consecrated to the cause of God and man; the other leads to the elevation

¹ Reference is here made to one Aaron H. Hoff, of Easton, who blew a trumpet at 4:30 o'clock every morning to arouse the students.

of self with all its attendant train of pains and penalties.

The letter was written on a Thursday night, in the solitude of a college boy's room, just before the coming of Christmas in the year 1842. In it the boy and the man meet, grope, see each other, and pass on ; the boy dies and the man is enthroned. The letter was the outcome of struggle. It tells of victory. Reared as the boy had been in the midst of constant religious activity, he had yet reached college age without any interest in religious matters, much less with any intention of devoting his life to the cause of religion. In the letter which is addressed to his parents and sister, written in the beautiful copperplate hand which distinguished him, boy and man, and in words which showed the influence of the more or less stilted form of correspondence of the day, he tells of a meeting he has had with a converted sailor who has given up the sea, become identified with the Church, fitted for college and is now in the midst of his college course. It is curiously interesting the way in which this boy, whose life had been spent amidst the daily application of religious truths, had ignored them all, and now, away from home, in the midst of strange surroundings meets this sailor friend who reads to him from the Bible, prays with him, selects passages of the Bible for him to read, even invites him to his room where the sailor prays long and earnestly for the conversion of his friend.

This and much more the letter tells about. On the next Sunday following his first glimpse of the real truth he goes to church, for the first time in his life, as he says, finding the service not a bore, the first time in which religious exercises held any interest for him, "the first time," the boy in him quaintly adds, "since I arrived at years of understanding, in which I could truly say that I was perfectly happy."

In a second section of the letter he addresses his sister personally. The spirit of the evangel came quickly upon him. "If you have not before this come to the Saviour," he writes, "let me entreat by everything you hold dear, by your present hope of happiness, and as you value your soul's eternal welfare, to do so now. . . . If you would have us all meet at the right hand of God at the great Day of Judgment, I entreat you to come to the Saviour; He alone is able to take away your sins. . . . If you become, as I trust you will, an humble follower of Christ, you will see everything in a new light. Things which you may now look upon as trifling will then appear far different; the smallest transgression will then appear great inasmuch as it is a sin against God."

Such an exhortation under such circumstances within three days of the old life, coming from one still a boy in years, is not less remarkable than the announcement with which the letter closes,—how little the boy dreamed then how his hope would be fulfilled :

"It now appears to me to be a duty to preach the Gospel, and I intend, God helping me, to do so. I hope He may make me an instrument in His hand of doing much good to my fellow beings."

A noble life consecrated to every noble aim, a steadily widening influence, reaching far out beyond the thousands who came in personal contact and ever broadening unto and beyond this present day, a large and splendid scholarship, an absolutely unselfish and devoted life,—all built upon three lines of a faded, time-stained letter, so worn by nearly three-quarters of a century of life that it safely folds back into the broken creases with the utmost difficulty;—it is a letter to be cherished, the herald of a life without whose ministration the world must have suffered irreparable loss.

III

THE END OF THE WORLD

IT was during the college course at Lafayette that an event of national interest reached its culmination,—the world was to come to an end in 1843. At intervals through the centuries since Christ, men had arisen who, from the prophecies of the Old Testament, and from portions of the New, were able to select a date when, in their judgment, the second coming of the Saviour would end the present era. Various views were held as to whether the final Day of Judgment would come at the beginning of Christ's second reign upon the earth or at the end of the thousand years of that reign ; and there were many other points concerning which dispute arose. But the strong central belief that Christ would come in person never died among men, however frequent the disappointment because the Saviour did not appear.

When Austin Craig was a lad of seven or eight a man by the name of William Miller spoke out, as others had spoken during the centuries, concerning the second coming of Christ. It was no uncertain voice, either, but aroused many thousands to a tremendous pitch of excitement and caused many other thousands to pause and take account of stock ;—if such a thing were possible, which these other thousands could not for a moment entertain seriously, but, still, if it were possible, what novel, not to say strangely solemn, scenes must ensue ! And so as this unlettered but intensely in earnest man went up and down the land calling for a preparation to meet the Christ,

interest steadily deepened and widened, growing more passionately intense as the year approached. Miller appears to have been a man of candour and honesty, esteemed by his followers as of more than ordinary powers, cool and sagacious, humble and devout, a man of great moral and social worth. He was uneducated save as he had helped himself to an education. He was born in Pittsfield, Massachusetts, in 1782, and was old enough, hence, to fill, as he did, the captaincy of a company of troops guarding the northern frontier in the War of 1812.

The word goes that he had become a pronounced deist as he had read the works of Voltaire, Thomas Paine and Ethan Allen, but, however that may be, he became at last a member of the Baptist church at Low Hampton, New York, to which place he had moved ; and thenceforth he took up the close study of such Bible concordances as he could command. In these and the prophecies of the Old Testament, particularly of the Book of Daniel, he found his arguments for the coming end of the world. In 1831 he began in a small way to preach his new doctrine, often to mere handfuls of people. In 1833 he was formally licensed to preach by the Baptist denomination. The interest in what this serious-minded man had to say, had now so heightened that larger audiences awaited him. He was made welcome, too, in the churches of nearly all the denominations, so that he rapidly entered a still wider field of labour. As the members of different denominations looked into the matter, they found that not only had men in far distant centuries held to this belief that at some time, near or far, the reign of a thousand years would come, but that even in Cromwell's time the overthrow of the royal family in England was looked upon as an event leading directly up to the end, and the year 1666 was set upon as the time ; while Swedenborg, famous among those who came later, had designated 1836 as the year in which

the millennium would begin. Others set the date forward to 1867, and still others to 1881.

In an encyclopedia, published in 1831, in Philadelphia,—The Encyclopedia Americana,—the movement is quite liberally discussed contemporaneously. After recounting the powerful hold that belief in a millennium had held upon people of the middle ages and how it was adopted and promulgated in the first centuries after Christ not only by heretics but by the orthodox, the review says :

“Before the millennium began it was held that human misery was to rise to the highest degree ; then the overthrow of the Roman Empire would follow, and from its ruins would rise a new state of things, in which the faithful who had risen from the dead with those still living would enjoy ineffable happiness. At that blissful period every ear of wheat would produce 10,000 grains, every grain ten pounds of flour ; every vine would yield millions on millions of measures of wine ; the innocence of Paradise would be united to every intellectual and sensual pleasure ; the victory of the faithful over the unbelievers would be complete, and the blessed would reside in the heavenly Jerusalem which would descend from heaven with extraordinary splendour and grandeur to receive them into its magnificent habitation. . . .”

Miller by constant study and persistent efforts to overthrow all objections finally mastered a thoroughly plausible line of argument based upon apparently indisputable facts. These points among which were the following contained the essence of his belief, a belief which aroused a considerable number of people to the pitch of fanaticism and made a very considerable other number feel decidedly uncomfortable :

“I believe at Christ’s second coming the body of every departed soul will be raised like Christ’s glorious body.

“I believe that the righteous who are living on the earth

when He comes will be changed from mortal to immortal bodies and with them who are raised from the dead will be caught up to meet the Lord in the air, and so be forever with the Lord.

"I believe that when Christ comes He will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of woe, until their resurrection unto damnation.

"I believe when the earth is cleansed by fire, that Christ and His saints will then take possession of the earth and dwell therein forever. Then the kingdom will be given to the saints.

"I believe the time is appointed of God when these things shall be accomplished.

"I believe the wise, they who are to shine as the brightness of the firmament (Daniel 12 : 3), will understand the time.

"I believe the time can be known by all who desire to understand and to be ready for His coming, and I am fully convinced that some time between March 21, 1843, and March 21, 1844, according to the Jewish mode of computation of time, Christ will come and bring all His saints with Him and that then He will reward every man as his works shall be."

As proof Miller cited Matthew 15 : 27 : "For the Son of Man shall come in the glory of His Father with His angels and then He shall reward every man according to his works."

Rev. 22 : 12 : "And behold I come quickly and my reward is with me to give every man according as his works shall be."

Miller seems to have answered his critics temperately. The following is his response to some criticisms current at the time—one of them this comment of Prof. Moses Stuart on learning that the end of the world was to be on

April 3d : "I would respectfully suggest that in some way or other, they have made a small mistake as to the exact day of the month when the grand catastrophe takes place, the 1st day of April being evidently much more appropriate to their arrangements than any other day in the year !" —

Miller says : "My principles, in brief, are that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all His saints, some time between March 21, 1843, and March 21, 1844. I have never, for the space of more than twenty-three years, had any other time preached or published by me; I have never fixed on any month, day or hour, during that period; . . . I have made no provision for any other time; I am perfectly satisfied that the Bible is true, and is the word of God, and I am confident that I rely wholly on the blessed book for my faith in this matter. I am not a prophet. I am not sent to prophesy, but to read, believe, and publish what God has inspired the ancient prophets to administer to us, in the prophecies of the Old and New Testaments. These have been, and now are, my principles, and I hope I shall never be ashamed of them.

"As to worldly cares, I have had but very few for twelve years past. I have a wife and eight children; I have great reason to believe they all are the children of God, and believers in the same doctrine with myself. I own a small farm in Low Hampton, N. Y.; my family support themselves upon it, and I believe they are esteemed frugal, temperate, and industrious. They use hospitality without grudging, and never turn a pilgrim from the house, nor the needy from the door. I bless God that my family are benevolent and kind to all men who need their sympathy or aid; I have no cares to manage, except my own individual wants; I have no funds or debts due me of any amount; I 'owe no man anything'; and I have expended more than two thousand dollars of my property in twelve years, besides what God has given me through the dear friends, in this cause."

Many of the people who listened to him were low in the scale of mentality; emotional, easily influenced by the supernatural, or any shadow of it, credulous to a degree.

Some, of a stronger mental constitution, resisted his conclusions but were staggered by his apparent facts. Some who did not believe were led to a sharp study of the Bible along the lines he laid down, following his texts in the Old and the New Testament in order to determine for themselves the truth or falsity of his position. Some were utterly incredulous and passed the whole matter by as unworthy of notice.

It was among the class next to the last mentioned, those who did not believe and yet were ready to follow his arguments, that he made his strongest converts. For, if they would but study as he had studied and seek the light he found in the texts he gave them,—and this without other aid than the Bible itself and without a deep and critical knowledge of the Greek and Hebrew,—he knew they would logically land in his camp. Nor does it seem at all improbable that when fully fifty thousand people had espoused the new cause, some with fanatical zeal, some with simple and devout faith that they were to see the face of the Saviour, some because of intellectual conviction,—it does not seem strange,—such a movement deeply impressed itself upon the other thousands who could not but see what a great event would be at hand in case this man, following in the footsteps of greater men, had indeed hit upon the day and the hour of the coming of the Christ.

It might fairly be said that, on the face of it, granting his premises to be sound, Miller had proved his case.

Moses Craig, Austin's father, became deeply interested in the movement. He was far too shrewd and keen a man to be befogged by any speculative mists, but, once facts for a statement were adduced, he was eager to prove these facts, and, if sound, accept the conclusions they led to. The excitement which was nearing its height when Austin entered college had its influence upon his father ;

it could not be otherwise. No doubt a subtler and deeper influence was exerted upon thousands who apparently paid no attention to the movement than even they would have been willing to admit. The father had heard Miller preach, had looked up many of the Scriptural references, had studied much the general scheme. But he sought definite facts; so we find him in his letters to his son asking the son, from his larger field of knowledge, to prove or disprove.

The young man, even though he had made no profession of religion at the time of entrance upon college, was by nature devout and reverent and open to the truth. Like his father, this truth must not be bound by man-made tenets nor circumscribed by man-placed limitations. It is not improbable, that the father, in the strong love of his heart, may have seen an opportunity in the excitement then so rife to impress solemn things upon the son, to cause the son to ask himself, If the Christ is coming, am I ready for Him?

Among the letters written to the young collegian on the subject and which have been preserved are those from other friends making enquiry as to his views, advancing opinion, trying to overturn the cold facts which he presented to them in exchange for their warmer, but less logical, emotions. So that, taking it all together, the year 1842-43 found him in the very vortex of a mighty excitement when men and women all around him were making ready for the great end of all.

A very warm college friend, remaining a friend throughout his life, Robert J. Wright, before mentioned, who afterwards became known by his writings upon social science, in a letter written from Philadelphia, in April, 1842, during their vacation, went somewhat into detail as to the whole subject, and an extract from the letter will be of interest here, as showing how deeply and

powerfully the whole subject had taken hold upon thinking men. In the letter he says:

"I have been studying Millerism a little and chronology a great deal this vacation. I have read no books on the subject but Josephus and the Bible and some little of the Septuagint. I will say something about the chronology first and then of the second advent in 1843. Of the age of Terah when he begat Abram (Genesis 11:26), the only parallel passage of similar construction I know is Genesis 5:32. Shem is first mentioned in this, Abram in that, and therefore if it can be proved Noah was 500 when he begat Shem, we conclude Terah was about seventy when he begat Abram. Now, Noah was 600 at the flood, two years after which Shem begat Arphaxad. Noah was 602 when Shem begat Arphaxad, but Shem, at that time, was 100 (Genesis 11:10). Noah was $600-100=500$ when he begat Shem. Therefore we conclude Terah was about seventy when he begat Abram.

"The other view of the case is $205-75=130$ as the age of Terah when he begat Abram. But this is not probable; for why would Abram laugh when a son was promised him at ninety-nine if his father had begat him at 130? We conclude either Terah was not 205 when he died or Acts 7:4 must be a mistake. But Josephus and the Septuagint also say Terah died aged 205;—we conclude Acts 7:4 is a mistake. Probably an error had been made in transcribing the manuscript and the verse should read 'when his father was dead.' This would seem very probable as Haran did die before his father, and Abram took Nahor's son Lot with him when he went into Canaan.

"To go into details would take too long, so I would merely say: I make sixty years less than you on this part, three more than you in Samuel's time, eight less in Anarchy and Chursan, one less in Jehoram (perhaps), and no interregnum of eleven years, so that the difference between us would be $-60+3-8-1-11-77$ years; so that, accordingly, the world's age would be $6002-77=5925$ years in the year 1843.

"On Millerism in general I would say what I said at a debating society not long since on the question, Whether the Second Advent Doctrine as taught by Miller is in accordance with reason and Scripture,—I think that the arguments in its favour are not clearly tenable except the 2300 years. The

others will do as accessory evidence when the other is established, but will not do alone to support the doctrine. Well, then, to the main doctrine: The arguments that the main sanctuary will be cleansed 2300 years after 457 B. C. are so strong that I have not as yet met with a single weighty and valid objection, not one that would be at the same time weighty and valid. While the argument in its favour is very plausible, and if the word translated 'determined' means in Hebrew (not Chaldee), cut off,—if so, the argument in its favour amounts almost to a mathematical demonstration.

"Meanwhile, let us be strong in the Lord and He will care for us. I have not yet studied the Mohammedan prophecies and am unable to render opinion."

Passing from such a letter as this from a dear friend, a scholarly young man, one in whom he had confidence, one who was, plainly enough, preparing himself for the coming of the last day, to a letter written to him by his sixteen-year-old sister, or rather to excerpts from two letters, we shall see how strong and varied the influence of Millerism. The letter is dated Peapack, New Jersey, November 15, 1843.

"On the 7th our father and myself," the letter quaintly says, "started for Trenton. We reached Princeton about sunset and saw the college, theological seminary, and several other large buildings. The college library will be a very pretty building when it is finished. It is built of a reddish brown coloured stone in the Gothic style. On Sunday morning we went to Newark to hear Mr. Miller preach on the Second Advent. He explained the sixteenth chapter of Revelation where it speaks of the seven angels with their vials of wrath. The first angel poured his vial upon the earth. By the earth we are to understand the Kingdom of the Beast or Romish government. This vial began to be poured out on the Romish church about the year A. D. 1529, under the preaching of Luther, Calvin, and others who exposed and opposed the corruptions of the church of Rome.

"And the second angel poured out his vial upon the sea and it became as the blood of a dead man and every living soul

died in the sea.' The sea, in prophetic language, is the centre of some great nation or society of men. The 'living soul' denotes those persons who have been born of the spirit and are in possession of that living faith in God and love for all men. The 'blood of a dead man' denotes a massacre in cold blood without any resistance upon the part of those murdered. This vial was then poured out in France,—the principal kingdom in the Roman ten horns,—in the year A. D. 1572, at the massacre of the Huguenots on St. Bartholomew's Eve when 50,000 were slain in one night and the streets ran blood, as Sully tells us, in some places ankle-deep.

" 'And the third angel poured out his vial upon the rivers and fountains of water and they became blood.' By rivers and fountains of water we are to understand the nations who lived around the central sea; blood denotes destructive war. This vial was poured out about the year 1630.

" 'And the fourth angel poured out his vial upon the sun and power was given him to scorch men with fire.' The sun in prophetic language is an emblem of the Gospel. To 'scorch men with fire' signifies to make men angry; great heat means uncommonly angry. This vial was poured out in the past century.

" 'And the fifth angel poured out his vial upon the seat of the Beast and his Kingdom was full of darkness and they gnawed their tongues for pain and blasphemed the God of heaven because of their pain and their sores and repented not of their deeds.' The 'seat of the beast' must mean those ten kingdoms on which the woman sitteth, which is Rome. 'Full of darkness' must mean full of wickedness, confusion, and every evil work. 'Gnawed their tongues for pain' showed shame, disgrace, and disappointment. This vial was poured out in the French Revolution about 1798. In this revolution among the Roman kingdoms under this vial, the Bastille was demolished, the Inquisition destroyed, the torture suppressed, and the power of the Papal clergy restrained.

" 'And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up that the way of the kings of Esau might be prepared.' The river Euphrates means in prophecy the people of the countries bordering on that river and of course refers to the Turkish power. 'Water thereof was dried up' is an emblem of the power and strength of that kingdom being taken away. This vial was

poured out on Turkey by the loss of a great share of the empire. 'And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast and out of the mouth of the false prophet.' 'Three unclean spirits,'—by this we must understand three wicked principles. 'Frogs' show us that it is political. 'Mouth' denotes orders or commands. The 'dragon' is a figure of the kings of the earth. The 'Beast' represents Papacy and 'the false prophet' Mohometanism. Mr. Miller says the millennium will come in 1843. But whether it comes or not, we are commanded to be ready, and it would well become a Christian people to do so."

A few months later :

"Rev. I. C. Goff preached last evening from Romans thirteenth chapter and eleventh verse. To-night, to-morrow night, and Sunday he lectures on the near approach of the Second Advent. He is firm in the belief that the Lord will come this year. He said a praying man near Patterson went out one morning into the woods to work. He was expected back at noon but did not come. His family were somewhat alarmed on account of his staying so long, and about sunset they went for him. They found him on his knees in the woods, his eyes set towards heaven. They took him to the house and with some difficulty brought him to again. When he got so that he could speak, he told them he had seen a vision and in six days he would die and on the 15th day of this month the Saviour would come and destroy the wicked and take the righteous home to glory. Precisely six days from that time he did die, but whether the other part of his vision will be fulfilled, I know not ; time alone will show. However, be that time sooner or later, it is best to be prepared and I pray that we may stand uncondemned before our Great Judge and that when we are weighed in the balances we may not be found wanting.

"Mother sends her love."

In the same letter, and this again illustrates the influences of many kinds brought to bear upon impressionable minds,*his father added a few pages in which, after he had multiplied Biblical quotations bearing upon the subject, he said :

"It seems to me the righteous are to inherit a new heaven and a new earth. Just ponder this (the elaborate references) over in your own mind and don't hand it out as all that can be said till you hear from me again. There can be a great deal said on both sides of all these questions, a great many passages of Scripture that seem to form the two views of the subject.

"The excitement on the subject is increasing. I want you to be continually on your watch; let not evil overtake you. Begin and end every day by commending yourself to God. The chronology I do not look so much at as the fact of the 2300 days, or years, of the visions, and then the time that the decree went forth to restore and build Jerusalem. The margin of the Bible says 457 years before Christ; I suppose history says the same. Read towards the last of Daniel concerning the seventy weeks, etc., take 457 from 2300 leaves 1843; then the sanctuary is to be cleaned. The whole world seems to be rousing up to this subject. We do not know what a day may bring forth. Goff says this is the last time he will ever meet his Christian friends in this place in the flesh. Keep this to yourself."

Letter follows letter after this from the father to the son reviewing elaborate arguments as they were presented by various ministers, and recounting in detail events as they developed.

The young college student was well balanced. He did not allow these varied influences to in any way unduly bias him. He was serious in his consideration of all the points raised and, in common with many others who looked on and who could not ignore the apparent soundness of the arguments, was impressed by the tremendous excitement of the hour, was made more reverent by the contemplation of a possible end to the existing order. In a story written by Dr. Edward Eggleston, "The End of the World," published some thirty-five years ago, in which the coming of this end in 1843 forms the background of the tale, the author speaks thus of the influence

the excitement had upon others than those who believed the end was coming :

“The assured belief of the believers had a great effect on others. The dreadful drawing on of the set day produced an effect in some regions absolutely awful. An eminent divine, at that time a pastor in Boston, has told me that the leaven of Adventism permeated all religious bodies, and that he himself could not avoid the fearful sense of waiting for some catastrophe—the impression that all this expectation of people must have some significance.”

In a letter written from college when the excitement was at white heat the boy agreed with his father that one of the ministers who had been preaching at Peapack and vicinity did appear to prove, from his basis, that the second coming of Christ in 1843 was very plausible.

“It all rests,” he writes to his parents and sister, “upon the difference of the hundred and fifty years which Miller makes in his chronology. Although Miller’s theory may be true, and I grant that his proofs are strong, yet is it not almost absurd to suppose that the difference of a century and a half should have eluded the observation of men much his superior in learning and talent? And is it not particularly so when we consider that Newton and all other eminent chronologists have had precisely the same means for ascertaining the world’s age that Miller possesses? And, further, the learned of all ages have concurred with Newton who is the author of the chronology now generally received.

“In my opinion, there must be a great political change before the millennium. The principle that the people are capable of self-government must be carried into effect. Democracy must triumph over monarchy, and the existing institutions of tyranny be thrown down. In how many countries has this been perfectly carried into effect? Scarcely one. America stands alone on the list of democratical governments. It is generally admitted that education is necessary in a self-governing people, and it is well known that, as a general thing, the common people of the monarchies of Europe are most deplorably ignorant.

For example, see the examinations of the colliers in England and of the Germans at Millville, on the contested elections. These may be taken as a fair sample of the education of the common people in the two principal kingdoms of Europe.

“If, then, education is necessary to free government, and the subversion of monarchy and the institution of republicanism are to take place before the millennium, who shall decide when Christ shall make His second advent? Are the deeply-rooted prejudices of the present ignorant generation of Europe to be done away and just and enlightened views to be substituted in their place in the short space of six months? Or is it possible at all to make that generation enlightened sufficiently for the purpose of self-government? Common sense would say, No. The children may indeed be educated, but their fathers are too firmly bound by the shackles of ignorance and superstition to render it practicable. It, however, stands all in hand to be prepared, whether the millennium comes or not.”

In other letters he had propounded various puzzling questions as to the topic uppermost in all minds and these his father had attempted to answer; or, not feeling competent in certain instances, had turned them over to some minister to answer. Needless to say, the response from some of the ministers of the day was not such as would be of a convincing character to one who was so much better prepared and who weighed all with the balances of logic and fact. One long letter to Austin though written on only three pages of paper yet containing over two thousand words, goes into an exhaustive effort to show the young man the error of his ways. Indications of irritation on the part of the writer appear, as though, possibly, he had not been quite satisfied himself that he was able to cope with the younger man. This latter is suggested also by his conclusion of the letter:

“Thus I have thrown together a few (!) remarks embracing my views, in order for your reflection and profit withal, hoping you will examine the right side of this business. I think if a

friend has not the moral courage to make his views known to another there can't be much friendship. By starting on a wrong course and being surrounded by flatterers, etc., etc., on account of his talents, education, etc., and no one to cross his path, by and by a young man may be led to think that he is certainly correct; whereas if he were treated more honestly by his friends it would be better for him. It sets him thinking."

Doubtless the reference to talents and so on was drawn out by the fact that at the time this letter was written, in 1844, Austin had begun to preach somewhat in the interim before final graduation, and he was so well and favourably received, and his addresses were so powerful and so little like the current preaching of uneducated men, it would be but natural that jealousies should arise on the part of some of the older ones who had not had such advantages as he had had and who were not so talented.

Hour by hour as the middle of the summer of 1843 approached the excitement deepened. The 11th of August had been set by some as the day. The excitement spread far and wide. Many believing that the end was at hand, and seeing no further need of their personal belongings, gave away houses and lands, saving out only enough money to tide them over to the last great day. Some who were of a highly organized nervous nature went hopelessly insane. Very many men and women made robes, some of white, some of purple, in which to garb themselves for the last hour. An island in the Connecticut River was selected by one band of the faithful from which to ascend into heaven, and thither they went as the day approached. In Ohio there were bands of men and women ready to go up to the highest hilltop. In portions of New York and Pennsylvania, in Maine, and other of the Eastern States other men and women were satisfied that to mount the tops of their houses, or barns,—theirs now no longer as the day of the Lord was

coming and they had divested themselves of worldly goods,—would be the proper place to be located. Added to the other signs a huge comet appeared in the heavens of which one man, writing to Austin in response to a request from his father that he seek light on the comet, discoursed as follows :

“This magnificent visitor at about seven o’clock P. M. appears in the west stretching over seventy or eighty degrees of the heavens. His nucleus is too near the sun’s rays to be visible yet, being below the horizon. The moon’s light obscures his splendour very much, but nevertheless his appearance is most sublime. Were the moon absent he would present one of the most sublime spectacles the eye ever rested upon. His appearance is that of an immensely long and broad ray of light, which like a luminous vapour spreads across the southwestern heavens intersecting the horizon at an angle of about thirty degrees.

“Whether he be approaching near to our planet at this time or not, I have not the means of determining. If he revolve, as he most probably does, in his orbit in the same direction around his great master, the sun, as our planet does, we are now receding from him at the rate of about a thousand miles a minute. But this speed, were he in direct pursuit, would avail us very little against his tremendous velocity. One thing is most certain that this celebrated visitor is now a much nearer neighbour to our planet than any that has ever appeared.

“Now when we think of all the signs that have occurred within the last twelve years, not including this comet, is it not fair to argue from this that Miller’s suppositions are correct? Is not this the comet that is to destroy the world? The world, the Bible very plainly says, is to be destroyed by fire. This comet is certainly made of fire, judging from his appearance. Astronomers assert there are not as many planets within the last century as there used to be, a great many have disappeared, and there is every reason to believe that, their time having run out, they have been destroyed by comets.”

A volume might be written descriptive of the strange incidents that accompanied the preparation for the main event. In one New York town where there were many

Millerites, on the night of the end-to-be the people who were to ascend put on loose white robes over their other clothing. Around their waists they fixed heavy leathern belts by which they hoped to facilitate their ascension, the belts being for the purpose of affording ease in lifting them ! In the town there was a boys' school and some of the young rascals swung ropes from the limbs of the trees, these ropes having pendant hooks. On the appearance of a party ready for ascension, a grand rush would be made, the hook would be slipped into the belt, the rope would be pulled taut, and in a trice the victim would be dangling in the air. Violent indignation was expressed, particularly after the night when it appeared rather certain that the end had not yet arrived, and there was still opportunity for righteous wrath to assume a worldly attitude. One woman in the vicinity, type of the ultra-fanatical already noted, had made herself a complete wedding-robe in which to meet the bridegroom. When the morning came she drowned herself in a well.

A well-known follower of Miller announced on the 22d of December of the year 1843 that Jesus Christ was that very day within forty-five miles of the earth just above the atmosphere, but that He could not be seen on account of its density. He was there judging the world and would soon be on the earth to execute this judgment. Commenting on this the editor of the *Gospel Herald* said :

“When we look at the reckless course pursued by Miller, Marsh, Himes & Co., and the determination to carry out the principles of their humbugging, and persist in hoodwinking and practicing deceptions upon the world, bewildering the minds of those disposed to favour the marvellous, causing divisions in churches, creating the most unpleasant feelings in families and neighbourhoods, calling upon all to come out of Babylon, dethroning reason, sending scores to lunatic asylums, adding to the numbers in almshouses, causing hundreds who were in good circumstances, to give away all their property,

and money, and now they are poor and destitute ; and assuming the power of the Pope, to sit in judgment on the consciences of their brethren, regarding them as wicked and ignorant ;—we regard this system as one of the most flagrant productions of error and delusion that ever came under our notice—one that contradicts the plainest passages of the Bible, perverts the prophecies, wrongly applies the sayings of Jesus Christ. And yet, after time has proven them all false prophets, given the lie to the leading principles of their system, and placed them where they are looked upon with derision and disgust, they still persevere in their unhallowed crusade against all who profess the name of Christ, as they say they are just upon the very time, and Christ will surely be here.

“They have changed ‘The Midnight Cry’ to ‘The Morning Watch,’ and in a short time it will no doubt be changed to ‘The Noonday Sentinel,’ that they may still practice deception upon the ignorant and credulous. Some one will say we only make assertions and prove nothing. We answer it is no use to present Scriptural argument or rational reasoning. They have been written down and all their arguments answered a thousand times. They have been driven from the forum of debate with shame and confusion of face, they have been confounded publicly and privately ; the whole world has decided against them ; time has written their epitaph ; God and the Bible have always been against them ; and yet goaded to desperation they are determined to push on in locomotive style ; while they can find fools enough to bow to their blind god and throw their all into the sacred treasury they will go on.”

Picturesque indeed is the following description of a meeting of those who looked for the second coming of Christ ; it is from the pen of John G. Whittier, the poet :

“Three or four years ago, on my way eastward, I spent an hour or two at a camp-ground of the Second Advent in East Kingston. The spot was well chosen. A tall growth of pine and hemlock threw its melancholy shadow over the multitude, who were arranged upon rough seats of boards and logs. Several hundred—perhaps a thousand—people were present, and more were rapidly coming. Drawn about in a circle, forming a background of snowy whiteness to the dark masses of men and foliage, were the white tents, and back of them the pro-

vision stalls and cook shops. When I reached the ground, a hymn, the words of which I could not distinguish, was pealing through the dim aisles of the forest. I know nothing of music, having neither ear nor taste for it; but I could readily see that it had its effect upon the multitude before me, kindling to higher intensity their already excited enthusiasm. The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasselled, not with silk and velvet, but with the green boughs of the sombre hemlocks around it. One of them followed the music in an earnest exhortation on the duty of preparing for the great event. Occasionally he was really eloquent, and his description of the last day had all the terrible distinctness of Anelli's painting of the 'End of the World.'

"Suspended from the front of the rude pulpit were two broad sheets of canvas, upon one of which was the figure of a man—the head of gold, the breast and arms of silver, the belly of brass, the legs of iron, and feet of clay—the dream of Nebuchadnezzar! On the other were depicted the wonders of the Apocalyptic vision—the beasts—the dragon—the scarlet woman seen by the seer of Patmos—oriental types and figures and mystic symbols translated into stirring Yankee realities, and exhibited like the beasts of a travelling menagerie. One horrible image, with its hideous heads and scaly caudal extremity, reminded me of the tremendous line of Milton, who, in speaking of the same evil dragon, describes him as

“ ‘Swinging the scaly horrors of his folded tail.’ ”

“To an imaginative mind the scene was full of novel interest. The white circle of tents—the dim wood arches—the upturned, earnest faces—the loud voices of the speakers, burdened with the awful symbolic language of the Bible—the smoke from the fires rising like incense from forest altars—carrying one back to the days of primitive worship, when

“ ‘The groves were God's first temples, ere men learned
To hew the shaft, and lay the architrave,
And stretch the roof above it.’ ”

The appointed day came and with it such a condition of mingled terror, distress, fanatical exaltation, solemn

and devout submission, and emotional insanity, one were about to call it, as perhaps had not been seen on the earth before. Even those of sound mind and steady poise who had not accepted the new belief were disturbed mightily under the strain.

When the fateful midsummer night passed and the earth did not see destruction, Miller set another date :— he had made a mistake in taking the Jewish year for the Roman, the end would be in 1844. The faithful largely held to him, but those who had looked askance, even while they could not but be aroused by the awesome possibility of his being right, went on their way. One woman among his most devout followers went to Palestine, it is said, to be ready to meet the Lord there on the 24th of October, 1844, the new date. When both the fateful years had passed Miller called a general convention of the faithful, meeting in Albany, New York, and there was adopted a declaration of belief, and the name Adventists was chosen to designate his followers. Miller died in 1849, leaving, in spite of the failure of his prophecy, a reputation among his followers for sincerity and honest manhood.

In the thick volume of letters which Austin preserved, written to him during the period 1843–48, none appear from his father after midsummer of 1843, bearing upon Millerism. It was plain that while Moses Craig had been deeply interested in the movement, as many another sane and devout man had been, once he saw the fallacy of the argument, he rejected it. How much the calm and dispassionate letters of the son had to do with this does not appear, but doubtless they had their bearing, for the father had come to place great reliance upon the judgment of the son.

There are no letters to show how the young man passed the momentous night in which the Saviour of the world

was to come with shining angels ; but if we are to judge by his steady and normal course through the years that were to follow, and by his calm and dispassionate consideration of the day-by-day events leading up to the hour, we may conclude that his sleep was sound and that he awoke the next morning not more deeply in earnest in his determination to give his life in service to the world than he would have been had he not just passed through one of the most tremendous seasons of excitement that ever swept over a nation. Nor is it likely he saw any more clearly his line of duty ; for he had already made up his mind to devote his life to the preaching, and the teaching, of the Word and to it had given himself with the solemn consecration that is not born of fanaticism, nor emotionalism, nor the wild frenzy of fear.

IV

HIS EARLY PREACHING

AS naturally as the needle seeks the pole the young man was drawn by the great magnet of the Church. All the home surroundings which at first seemed to make so little religious impression upon him, all the influence brought to bear by those who saw in his talents, his learning, his devout nature, the stuff of which great preachers are made, all the long months of the tense excitement of the Millerite movement would have had no effect upon so staunch and self-reliant a nature as his if he had not felt within himself the overmastering call to service. Once in later years a young man wrote him regarding the ministry as a profession asking, "Do you think, from what I have written you, that I would be a success in this work?"

Swift and to the point came the answer; in it we may see Austin Craig as he began his work:

"I do not know. But it seems safe to say this, Don't enter the ministry unless, in some way, you feel the call of the Lord unto you. If you do feel yourself called by Him, then give yourself to the work because the Lord has called you, and be not uneasy about the 'success.' Faithfulness is your business; the success is the Lord's concern. If you are in doubt about your 'call,' give the Lord the benefit of the doubt, and try His work in some way for a while. Perhaps you could go out with some minister as Mark went with Barnabas and Timothy with Paul,—the result might make you see your 'call' clearly.

"But does it not seem a half-selfish thing at best for a man to hesitate over a great duty for fear he might not be 'a suc-

cess'? . . . Consider not whether you will succeed, but consider whether the Lord has a work for you to do. If you don't yet feel sure about it, you can get more light by appealing to the Lord Himself. . . . Without love to the Lord, no man can be 'a success' in any part of the Gospel ministry. I would not so much care what else the young man might seem to lack if evidently Jesus had breathed upon him. With that flame in him he will win souls, he will edify the Church, he will be a workman that needeth not to be ashamed.

"What a mistake it is to bring into the ministry a man who has only ordinary piety, little manifest love to Christ, slight concern for his fellow men. Though he may charm his hearers by his eloquence and gain the favour of multitudes, he cannot be a lasting benefit,—converting men from the error of their ways and saving their souls from death,—unless by his spirit and his teaching he shows himself 'approved unto God.' He enters the ministry for harm to others and for woe to himself who enters with a motive that God cannot approve, who enters for ease, for applause, for gain.

"In selecting topics of his discourses he must beware of indulging the passion for novelty, to catch the fancy of the people. He must in sobriety of spirit choose topics in his most prayerful, earnest, sober seasons, topics 'approved unto God.' He must not decline a topic through fear of losing the favour of his hearers if he deals faithfully with their souls. He is not to study to please men, to conform his teachings to the sentiments of his hearers, to approve himself unto the influential, the wealthy, the great of the world;—he is to conform his teaching to the word of truth, to study to show himself approved of God. Every minister ought to be a teacher fitted to instruct the people on the various questions touching the welfare of the town or community, the school, the city, the administration of the government, the education of the youth, the purification and guidance and welfare of the people. The man who has most wisdom and most love will in all these great interests be most useful to man and most acceptable to God, and most happy."

This concise statement might well be adopted as the sermon-making creed of every young preacher.

Before he had yet finished college life, Austin Craig

began, in 1843, to preach occasional sermons, now in small country churches, now in dwelling-houses far from all places of public worship, now in larger towns where he met more metropolitan audiences. The life of an itinerant preacher in this region of the East, now so far removed from any suggestion of the frontier, was not one constant round of gaiety and ease. It was serious business starting out to preach in those days. It meant toil, physical as well as mental ; sacrifice in many ways ; exposure to inclement, and frequently dangerous, weather ;—its wage was little or nothing. He who entered upon it,—be he a youth fresh from college trying his wings, or some unlettered man who had felt ‘a call’ and whose chief assets were a powerful voice, a rude, commanding eloquence, a smattering of theology, and a Bible,—found it beset with many annoyances and sown thick with discouragements.

When Austin Craig entered upon this new field of labour long before he accepted his first formal call to a church, three things, among others, were conspicuous,—his absolute clarity of thought, knowing precisely what he wished to say and saying it so that his hearers should know just what he meant ; a keen and unfailing judgment of the type and general character, as well as the needs, of the particular people to whom he was speaking, and, third, the gentlest tolerance of the views of others. All through his life these steadily developed and they ever formed a splendid background of his public career.

In the year 1843 he preached his first regular sermon in his father’s house in Peapack, New Jersey, choosing for his text : “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2 : 38).

At the session of the Christian conference of New

Jersey, held the following year, he was received as a member and licensed to preach, and soon after he was ordained to the ministry.

As he went about preaching from place to place he met many of the older men of the Christian denomination to which he had turned, drawn by the simplicity and directness of its scheme of belief. A large number of these men were densely ignorant, vague in their knowledge of the Bible, misty in their theology, but, withal, for the most part, honest to a degree, shrewd and earnest, many of them endowed with unmistakable talents. Not a few of them, in spite of themselves, grew sadly jealous of this powerful new figure among them, because of the learning which he brought to his service, because he had great effectiveness in presenting the truth in ways wholly foreign to, and wholly beyond, their cruder practices.

But in his relations to them he was ever considerate and kindly ; never ostentatious, nor patronizing, nor condescending ; ever quick to see their faults and help them in private ; ever honest and unsparing in his criticism whenever one asked him as many a one did, What is the matter with my sermons ? for this man was possessed of a virile pen that could be wielded on occasion with powerful effect. It took gentleness and tact, tact of a high order, on the part of this slender stripling of a fellow not yet out of college, to stand before some stalwart, grizzled, consecrated, bumptious pulpit-pounder and show him how to preach. But he did it all fearlessly and, best of all, he did that which he did to the last day of his life, he won these men to him in love and held them as with bands of steel.

Frequently letters came to him from those who had but sipped of the cup of knowledge bewailing their ignorance, asking him to interpret certain cloudy passages, begging for judgment on their position or criticism of their ef-

forts. Many were the times when, in the midst of the most wearing and exacting toil, for he was carrying on deep studies of his own the while, he would take up an obscure text sent him by some old preacher who did not know how to handle it, dissect it, point out its various logical steps, and suggest the arrangement of the whole sermon from firstly to lastly. Many a time the extra effort in answering these requests—amounting, practically, to a writing of the sermon for the applicant, encroached heavily upon his strength, drawing him far on into the dead of the night before he would be able to complete the work.

Here, for example, is a verbatim extract from a letter written to the young student—a letter which brought forth a painstaking and splendidly prepared answer: it was written by a veteran in the denomination, well known as a preacher of force, whose hearers would scarce expect that he had availed himself of such a service from another man. The extract follows:

“I want to ask a favour of you. The 22 of Revelation 2 virs. Will you disect that text in all its parts? Take both virses if you pleas, 1 and 2d. What is the river of The tree of life. The twelve manner of fruit & Co. Will you favour me with your view in full on the subject written in the Stile of sermon. if it takes two sheets of paper or more, let us have it, I'll gladly pay the postage on it. Does it require omnipotent power to create? I would like to have your views on this subject. For my part I think it does not and I have good reason for not thinking so that it does. but still My view may be rong.

“Austin, is it a fact That because —— was anxious to kiss a Girl 14. or 15. years ago, That the Peapack Church is now destitute of preaching? And lacking in Sympathy and love? Bub, don't you think your report rather lame? When I go out among our folks I am asked When is your bro Craig coming up to pay you visit.

“I don't know that it would be news to you to say that it's

tremendous hot weather. Yesterday I had a regular Pulpit Scald. I'll tell you how it happened. The Baptist had no meeting (Their minister being sick) so they came to our meeting. And they with our own congregation filled our meeting House to over-flowing. I had (as Wagoner would say) a free time. The steam was up and you know how it goes when such is the case. In the afternoon I held a meeting in a School-House. We had a warme, heavenly melting time. After preaching we had a good prayer-meeting and I have a fond hope 'that My yesterds labour's will be productive of some good. Pleas to rember me to your Father's family.'

Another letter contains this :

"The subjects upon which you treated in your letter to me are mighty, they are of deep importance, they are instructive, and most heartily do I thank you for the hints and the sketch you have sent. I like your reasoning on the New Birth. I shall shape the sketch you sent into a sermon and preach it to my congregation and they will receive the truths therein;—but perhaps they would not have done so a year ago."

There was one quaint old minister with whom Austin dearly loved to keep up a correspondence, because of the pithy nature of his views of men and affairs; because, too, in his correspondence he was able to do the old preacher many a good turn in the way of sermon-suggesting or, in some cases, well-nigh sermon-preparing. While he was giving one congregation whom he was temporarily supplying some quite strong meat the old man wrote him thus—the extract of the letter must go in its original form :

"I must confess that you are one of the plainest kind of preachers judging from the sketch you was kind enough to send me But though your remarks were very pointed I am shure that non can take offence at You for I know yours to be a kind spirit and you look so tremendous innocent that they will love & respect you the more for your honisty and cander. You

have given me a rich and racy discription of their mode of worship but a mode as I think not very congenial with your unsophisticated mind. Pleas explane to me if you can how it is that a people who go in so strong for what You call anamal excitement should be so fond of makeing a parade in showing off their finery? I don't understand it. I always thought that people who considered themselves 'the refined' were ap-posed to animal excitement but it appears that the people go in for show and excitement too, but I suppose you will show them the iniquity of the one and the folly of the other before you leave them. Austin, stay as long there is any prospect of your doing good if they use you well and you can stand it.

"Don't preach too much. I fear that three times a day is too often for you. Well Bub I pray that you may do great good in ——— or any were else were duty may call you and live many years to see the fruits of your labours of love. Old Mr. H—— of Finesville has thrown away his cain and taken a *Wife*."

Amusing indeed is this excerpt from a letter from one of his old friends in the ministry :

"One week, last Sabbath, I held forth from John 3 : 3. I presented the great truths you sent me in the sketch of your sermon from that text. I need not tell you that it was well got off, but I will say the doctrine was well received. The people say they would like to have it sent to the *Palladium* for publication. I told them I did not think that our good old Father Hazen would insert it in his paper for fear that the orthodox would not like it. But then they wanted to know what the orthodox had to do with our paper? But even if he would print it I could not have sent it until I had consulted the author and he was in Fall River ! If you have any notion that I should try Hazen in reference to publishing a short sketch of a sermon, why throw it in shape and I will send it on and I will try him ; but the worst of it is it would have to appear under my name in order to keep up appearances here ! I hope to receive some more sketches on important points."

"What am I to understand," in a later letter, "by '*e. g.*' ? I have searched the grammar Greek and Latin phrases, but can't make it out. Do you mean by *e. g.*, '*ergo*,' therefore?

You may think I ought to know. Well, I ought to, I confess, but still I have to plead a lack of knowledge."

During all the time that he was going from place to place preaching, he was not only carrying on much deep study but was keeping up an extensive correspondence on subjects bearing upon his future life-work. Between him and his friend, Robert Wright, passed many letters full of the most minute and searching analysis not only of obscure passages of Greek but of questions of belief—of faith, sanctification, election, the judgment, baptism, eternal punishment and reward. They had both been outspoken in the class-room when they were at Lafayette together on any point which to them seemed out of harmony. "Together they protested to the faculty," a friend of later years wrote, "against pagan text-books in the study of Greek and Latin. They could not understand why they should be required to store the memory with heathen mythology and fables rather than the writings of Paul in order to obtain a knowledge of the Greek language. Hence the phrase, which will be recognized by the faculty and students of this institution of that time, 'New Testament Greek.' The remonstrance of the two young men was regarded by the faculty as presumptuous, and somewhat in the nature of an innovation, if not insubordination. Since, however, Lafayette College has adopted the plan suggested by the two young students, and it obtains also, I believe, in other schools."

In some of the letters that passed between him and Wright whole pages are given up to the consideration of a single text or a chapter bearing upon some particularly knotty point. The Greek text is liberally interwoven with the English in many of the letters. Both young men were being strongly influenced by the wave which was just then sweeping up against a hide-bound orthodoxy.

In one of Wright's letters written from Philadelphia in July, 1844, he says :

"I have been in so much trouble lately that I have not studied much in regard to anything but doubts as to the plenary inspiration of the Scriptures, the doctrine of the trinity, justification by faith and the work of the Spirit, and my own course of conduct and pursuits in life. I do not think I could conscientiously rest unless I prepare myself to preach the Gospel ; but such are my doubts on many points that there is scarcely any denomination that would permit me to preach among them. To take a thorough course of study so as to settle those doubts will take so long that I want to get at some temporal employment besides study until these doubts shall have been set at rest. . . . What are you driving at now and how do you feel—strong or weak in grace ?"

Very many other letters came to him, and were answered in kind, going into the most abstruse things in theology. One letter contained nothing save an elaborate attempt to answer points which Austin had hinted at in a previous letter, but it took four thousand words and more upon its four pages of paper to express the answer. Other letters to him were fully as long, some longer. Unquestionably out of this protracted epistolary discussion he derived much good, as it strengthened him in his course towards a sane and liberal, though never lax, belief ; but, at the same time, it all told heavily upon his strength. "Do you sit up straight and take proper exercise, and is your health right good?" his father writes. "Be very cautious," he adds, having in mind the prevailing spread of liberalism. "With the innocence of a dove combine the wisdom of a serpent. Don't let your liberality for all denominations make you enemies so that, although you mean no harm, others might turn it to your disadvantage. You had better not go to the Catholic or any strange meetings more than

once. You are young yet. Listen to the advice of riper years."

Strong pressure was brought to bear, also, in these itinerant preaching days, when many heard him in different parts of the states adjoining his own, to influence him to embrace the spirit and even the letter of orthodoxy. Sometimes this took the form of personal advice, sometimes it came in the way of letters. Some of these letters contain thousands of words of argument to prove the sombre things of Calvinism.

"You ask," writes one of these men who would keep the young preacher within their man made bounds, "'Is election the result of repentance or the cause?' I would answer this in this way: God foreknew those who would repent. He determined such as He would save, not simply because they repent alone but because He determined to save them. I cannot explain the designs of God, my reason is too limited. You ask, 'do I believe because I am God's elect or am I elect because I believe?' In answer to this, A man cannot believe unless he is one of God's elect nor is he one of the elect unless he believes."

In the midst of controversial writing that the answering of such letters entailed, with continual study of the original texts of the Old and New Testaments, with the preparation of sermons and the making of long journeys, long and fatiguing particularly to one so frail, his time was filled to the utmost limit. There were compensations along the way and such as deeply appealed to his heart, such as this hearty word from one for whom he had prepared a sermon outline ;—it is quoted verbatim :

"So you have written to remind me of a 'Certain Austin Craig.' I need not to be reminded of such a Person. There is not a day but what that person is thought of by me. Your kindness to and sympathy for me is fresh in my mind. You will ever live in my memory and hold a near place in my heart.

you say you still expect to viset us this summer or fall And ask at what time I would prefer a viset. Well I would prefer to have a viset this summer then in the fall also in the Winter And again in the Spring and to have you to stay three months each time ! I thank you for the usefue! instruction contained in your letter and I hope to profit by it. I have not had that time to devote study that I aught to have sins I've been here. . . . I would be glad to receive a letter from you often and I know, that if it give you half the pleasure to Write. that it does me to read them. you would write very often. give me *your best thoughts on paper.*"

Austin had taken occasion in one of his letters to caution an old preacher against harbouring bitter feelings against another preacher with whom he had had some difficulty. This characteristic response followed :

"Austin, are there not some men in the earth that you doe not respect as high as you doe others ? doe not sum men per-sue a course of conduct that has your most hearty approbation ? And are there not others who practice on such principles that you can not approve ? Well doe you regard them with a bitter spirit ? Are there not degrees of love or respect ? May I not respect one man more than another ? And yet not regard. the one I love less. 'With a bitter spirit' ? It seems to me so."

One cannot forbear the following from the same minister written after Austin had visited him and preached for him a number of times :

"The Baptists are trying to crush us, They have had ——— here for three weeks and four other Ministers, Whilest poor ——— is all a lone. ——— has been here but he done no good. that I know of. When you left us our meetings continuod to in crees in intrist, But when ——— came there was a rush at the Baptist House. Now I want you to return to this place assoon as you can get here. Now my bro for the sake of truth. and the cause for which we plead. come, oh come ! If your clothes are not ready for a Journey dont stand for that, pack them up and come Just as you are We have plenty of sope and water Worme hearts and willing hands, so come on my dear

bro. and I will try and keep things a Mooveing until you come. Come. Come. doe come."

In another letter he quotes two expressions of the minister who was preaching such rousing sermons to the Baptists :

"I must give you a specimen of ——'s elequence. 'It is as impossable for a Unitariin or a Universalist to go to Heaven as for a codfish to climb that iron (Pointing to an iron rod on Which the stove-pipe rest's) rod tail foremost with a loaf of bread in his mouth.'

" 'A sinner will be as uneassey in Heaven, as a bobtail horse in fly time.' "

More and more frequently the letters came asking the young preacher to speak here, there, everywhere. Now and again there is a minor strain in them, as witness the following from a preacher then quite well known in New Jersey :

"My time is wasted here and my prospects of heaven decreased: for instead of having anything to help and encourage me, everything tends to discourage me and sour my spirit. I have made up my mind to endure like a stoical philosopher all I meet and see; still, that is not like living among those whose hearts beat in unison with mine, who cheer me on and hold up my hands in the arduous labours of the ministry. How it is they wish me to stay I cannot see; for so far as I can see, there is no sympathy between us. Verily there are some strange things in this world. . . . Sometimes I think that I will not trouble their consciences nor offer any reproofs, making all my efforts in such a manner as will be most likely to please and thus slide along as smoothly as possible until spring,—give them a good dose of 'soft sauder' and leave them. But my conscience and ideas of duty do not seem disposed to let me do it.

"Since I agreed to stay and made my arrangements to that effect, I have received a letter from a church in Pennsylvania requesting me to send them a preacher—had I had this note two weeks earlier I should have probably gone myself. It is a

small church in the backwoods and they are poor, but yet they are rich, rich in faith and good works. Many sweet and precious seasons have I enjoyed with them and now, when I write of them, my heart warms and swells and I fain would be away from this cold and lifeless church and be with them and share their toil, their poverty, and their love. I have given up riches,—my father was wealthy,—and worldly honour for Christ, and my heart yearns to be with them. How dreary is this place to me when my heart is frozen by the polar coldness of the icy hearts of those who profess to serve my Master.

“Could you, my dear Austin, go and serve them a while? There is a field contiguous to it where you would have ample room to exert your strength and you would be within twenty-five miles of Plymouth. The compensation would not be great, yet large when we compare their ability with that of many in this state. They say in their letter that they can pay \$50 for, I suppose, one-fourth of the time. This, you see, is at the rate of \$200 per year, which is better than most of the churches of my acquaintance in this state do. . . . There is less pride and more piety among them than here. The country is hilly, the air salubrious, the water pure; hence it is healthy. Suppose you go and try it! I think I am a dunce that I did not go myself. When will you come and see me? I will get the worth of my board and washing out of you in instruction, for I am stuck fast in the Greek verb.”

Before passing to the first formal call which the young minister received after he had returned to Lafayette College and completed his course there, we may not do better, in order to give a picture in miniature of the life he had been living, than to quote from a letter which he wrote in later days, in answer to certain questions asked. The letter forms the substance of a later chapter; the extract follows:

“I was not in my youth trained to any handicraft by which I could, if need were, gain my bread. I was kept at school most of my years until I was, say, twenty. Of some of my schooling I did not see the use at the time. I think it has helped me to serve more efficiently than I otherwise could what has seemed to be my calling among men. My attention was

turned to the ministry in my last year at school (1843). I began to preach in that year, here and there, as occasion offered. In May, 1844, I was admitted a member of the New Jersey Christian Conference, with which body I have held my membership ever since. I was admitted as a 'licentiate.' The year following, I was ordained in pursuance of a vote of the Conference passed at its spring session in 1845.

"In the years 1843, '44 and '46, I preached as often as opportunity was afforded me, a Sunday here, an evening there, in church, schoolhouse, or dwelling, as the call happened to come to me. Most of my preaching was with brethren,—ministers of the New Jersey Christian Conference. I was engaged thus whenever I had a call;—quite frequently at times; then again, for intervals, at home studying. I sought no charge—no pastoral charge,—as I felt myself too inexperienced for that. Nor did I seek compensation for my preaching. I considered my experience compensation; and was glad whenever brethren would give me an opportunity to preach in their churches, or in schoolhouses. I don't remember to have received anything—not even a dollar—for my preaching during the first two years of my ministry. I am sure that all I received during the first four years of my ministry (say to the close of 1846) would not pay my expenses of study for the five months—January to May, 1846—which I spent at Easton, Pennsylvania, learning Hebrew.

"In July, '46, I began to preach more frequently; went through most of the churches in New Jersey, from north to south. We had a sort of travelling college—as we called it. Elder B. F. Summerbell, of your Conference, remembers it, I dare say. With him I rode from Northern New Jersey to the Wyoming Valley, in Pennsylvania, going and returning, and preaching on the way. I visited and preached to about twenty churches in New Jersey, and on the Pennsylvania border. To some of these churches my visits were repeated, again and again. But, as I now remember, I received no money—not even expenses of travel—for these preachings."

It was, naturally, fortunate that his father was in such financial circumstances that he could help in the matter of personal expenses, something that fell to the lot of but few of the itinerant preachers who grew gray in a service of great toil and manifold hardships.

V

THE FIRST CHARGE

DOWN in a narrow valley in the New Jersey hills, about twenty-five miles from New York City, a little town had been established by a large manufacturer. It was called Feltville, after its proprietor, David Felt. The town was chiefly made up of his employees. It was not a large place, but the workmen were of a high type and it made up for quantity in its quality. Mr. Felt was a leading Unitarian in New York. He wished his people to have regular religious services. For a time there had been preaching in rotation from pastors of different denominations, but this was not satisfactory all around, nor was it deemed feasible to establish a number of weak and ineffectual churches merely to keep up denominational lines.

So it was decided that there should be one church to which all could go. How to get this church in running order and maintain it,—that was the problem. The machinery of the church was ready ;—it only needed a man in command who would unite all the diverse faiths and, preaching to them the common Gospel of Christ, hold them united.

There had been many efforts to secure Austin Craig for parishes here and there. His talents were recognized over a wide range of country and he was so catholic in his faith and so convincing in his speech there was scarcely a denomination but would have welcomed him to its communion to preach as he wished. Even among the ultra orthodox there were many who could see in the

sane and powerful, never flaccid or weak-kneed, preaching of the young man something which all their dependence upon man-devised interpretations of the Bible could not give to them. The ministers of the older orthodox churches were no less inclined to him than the members of their flocks. One of the former writing from Rahway, New Jersey, in January, 1848, a man who had been many times a visitor at the home of Moses Craig and who had been deeply interested in Austin, put it in this way,—and his view might be taken as a conservative statement of the opinion of the average orthodox preacher :

“In your letter you stated your acquaintance with ministers of various orthodox denominations had not afforded you the pleasure which you had anticipated but that you had been regarded ‘with suspicion and distrust.’ I regret this but it is not to be regarded as arising from personal considerations, not a suspicion of yourself but rather a suspicion of the soundness, or unsoundness, of your religious faith. I do not say that this is an apology for discourtesy, but I have no doubt that this is the ground of any indisposition to Christian fellowship that you may have observed. You know the tenacity with which the cardinal doctrines are held by the orthodox ; this is to be commended, but it should never supersede the law of love.

“And now, my dear sir, allow me to say, that while I have never cherished any other sentiments towards you than those of respect and affection, I have yet deeply regretted that you could not see your way clear to adopt the doctrines of our church or of some other orthodox branch. This I have desired ; for your own enjoyment in religion would, I think, be thereby promoted, and a more extended field of usefulness would be before you. I hope, my dear sir, you will not deem my freedom of expression as an evidence of disrespect but as an evidence of my affection and the esteem in which I have held your character and talents.”

From letters like this no doubt the young preacher turned with relief to such an expression as the following from another young pastor, now already settled :

"It is really amusing to see how some very good people are shocked if men dare to think for themselves. They have been so long accustomed to see men think in orthodox straight-jackets that they are alarmed and very fearful that they will do mischief if they should have the temerity to throw off the straight-jacket and be intellectual and moral freemen. For my own part, I am not intimidated by their fears nor alarmed by their cries of danger. If I find it convenient to express my idea in language that is not found in the Bible I have no hesitation in so doing. . . .

"I believe nature as much a revelation of God as the Bible and I can learn lessons of goodness, power, and wisdom from nature as effectively as I can from the Bible. Science should be the handmaid of religion as nature is the twin sister of the Bible, and I regret that the misguided zeal of many pious men has led them to set the revelations of God in His Word so far above the revelation of Himself in His works. 'But,' says a pious brother of the Old School, 'nature may be misunderstood.' I answer, So may the Bible, and I believe that one is not more frequently misunderstood than the other. This plan that some have of setting God at war with nature and revelation with science is I think most pernicious. Man should be taught to see God in every flower and every tree, in the changing seasons, in the rising and setting sun, and in all the varied and beautiful phenomena of nature. When this is done we may expect an enlightened piety and will see men learn lessons in wisdom and holiness from nature as well as from revelation. The narrow and contracted views that have been instilled into the minds of the people by a bigoted and frequently ignorant clergy (not ignorant of scholastic theology and orthodox nonsense, but of the sublime nature and perfection of God as they are seen in the works of nature) have disqualified them to relish or appreciate the beauties of nature or even to look upon the starry heavens as emblems of grandeur, purity and perfection. . . .

"I rejoice to believe that men are beginning to lose their relish for mysteries and to desire plain, practical common-sense views relative to the nature of God and the duties of man. . . ."

Back and forth the young man would have been tossed by the conflicting waves about him had not his craft been

a staunch and reliable one, sailing calmly and unerringly towards the safest of all ports. Something in his manner of preaching and in his line of thought and interpretation of the Bible appealed strongly to those who were already going into battle, openly or covertly, against the old orthodoxy ; and yet, so tenacious was he of vital truth, so absolutely loyal to what he believed to be the true teaching of both the Old and the New Testaments, he could not be swerved a hair's breadth in either direction from what he believed to be the right. If he were asked to preach in a Unitarian or a Universalist church he preached precisely the same sort of Gospel that he would present in the bluest of all blue Calvinistic atmospheres. He was absolutely fearless and uncompromising : he was so at the beginning, he was so at the end of the splendid years of his teaching and ministry.

Down in the New Jersey Valley a work was awaiting him. A formal call had come to him to take charge of the church in Feltville. Perhaps the nature of the work before him and his own views upon it may not better be put than by quoting this letter from him, written a little later, after he had served the Feltville church so successfully and had been called to a larger field :

“The following is a copy of a printed circular which I recently received by post. It speaks for itself :

“ ‘ *Feltville, N. J., April, 1852.*

“ ‘ DEAR SIR :

“ ‘ The residents of this village, composed of persons of different denominations of Christians, are desirous of securing the services of a devoted minister of the Gospel who is willing to lay aside all sectarianism, and come among us on common ground, and be a pastor to all, without distinction of sect. The people are anxious to have the Gospel preached, but cannot be united in any one sect. To a faithful, devoted man a comfortable support will be secured, as well as the sympathy and

coöperation of the inhabitants. The following resolutions were passed unanimously by them at a recent meeting. If you can direct us to such a man, you will confer a favour by addressing the undersigned, by post, immediately.

“ ‘S. B. JENNINGS,

“ ‘F. W. WILCOX,

“ ‘WM. C. BROOKS,

“ ‘Committee.

“ ‘1. *Resolved.* That a committee of three be appointed to take into consideration the subject of selecting a suitable person as pastor and minister of this village, from any denomination, provided he can meet with us on common ground of Christian Fellowship. And all persons of every denomination of Christians shall have full and free privilege to all the ordinances which may be administered in this place.

“ ‘2. *Resolved.* That ministers of all denominations shall have free use of the pulpit whenever any opportunity offers rendering it convenient.

“ ‘3. *Resolved.* That we shall deprecate any preaching or ministration from this pulpit, of a sectarian character, as highly detrimental to the cause of pure Christianity in this village.’

“ ‘This call for a minister of the Gospel comes from the inhabitants of a manufacturing village near Newark, N. J. The village possesses a chapel, a schoolhouse, a public library, a Sabbath-school library, etc. He, who was recently their minister, having resigned his charge there, they are now desirous of settling a competent person to minister to them in holy things. The inhabitants of the village though of different denominations of Christians—Baptists, Presbyterians, Methodists, Episcopalians, Unitarians, etc. (as I knew them formerly), instead of dispersing in handfuls on Sundays, each to his own denominational church, here and there, wisely unite as a whole community to sustain in their midst Christian institutions and Gospel ministrations.

“ ‘The community is able to sustain one church, but not two. Herein its case is identical with that of very many villages and communities. To such villages the practical question is, Shall we have one united church, or none at all?—One church to unite the people and be a blessing to them, most communities

could have, if they would let alone their many frivolous and unproductive questions of speculative theology. But this they are not always wise enough to do; and so we find attempts made to support two and sometimes three churches in communities where indeed only one *could* be well supported, and thus the spirit of injurious worldly rivalry is begotten, 'the things that make for peace' are forgotten, and neighbour with neighbour engages in an unholy sectarian strife, until little of the Christian spirit—the real *church*—remains among them.

"The inhabitants of Feltville happily determine to pursue a different course. They are sensible of the importance of having Christian ministrations and gospel institutions maintained in their midst. They are anxious to have the Gospel preached to them. They determine to sustain one church in their village.

"What church—that is, what denominational church, shall it be? Baptist, Presbyterian, Methodist, Episcopalian or Unitarian? No, none of these: for they say that they 'cannot be united in any one sect.' What then? Will one tell them that in that case they had better not be united at all? Why, the patriots and liberalists in Europe have tried to secure liberty for themselves, heretofore, by working in sectional and party bands. I am a Pole, and I a Frenchman, and I an Italian, and I a Hungarian, said the patriots and democrats of the different nations. Party prejudices—national prejudices, were allowed to separate them into factions without organization; and the result (not difficult to have foreseen) was failure. The struggle of 1848 showed the weakness of factional efforts of democracy against united despotisms. What would you say to the defeated forces of democracy? Would you say, unite, consolidate your forces against the common foe; or, would you say, continue in your divisions; cherish your sectional feeling and antipathies; better never have liberty than to have it otherwise than as factions, as sects, as Poles, Hungarians, Italians? Nay, they have learned differently. Pole, Hungarian, Italian, are no longer the watchwords; but Union for Liberty. And the next conflict will bring united democracies into the field against allied despotism. And Heaven succeed the Right!

"Why should not Christians do likewise? Shall it always be true that 'the children of this world are in their generation wiser than the children of light'? Shall we always say, I am a Methodist, and I a Presbyterian, and I a Friend, and I a Unitarian?—and endeavour thus with divided and ill-marshalled

forces to put to rout the consolidated hosts of wickedness? Shall we continue to expend our Christian energies in combating each other, because of opinionial diversities, while the enemy advances steadily upon us? I, for one, say, for Heaven's sake, nay! In God's name, let there be a truce to this skirmishing and division in the Christian family! Let Ephraim no more vex Judah! Let sectarian interests and zeals be forgotten—while with solid phalanx we go up, in the strength of God, to put to rout the hosts of darkness, and give deliverance to the world!"

To find a man who should minister to all of these varying beliefs, who should unite them all in service, who should destroy no one's faith, but strengthen the faith of all—this was the man the committee believed they had found in Austin Craig, and such, indeed, was the man they found.

The proprietor of the town, as noted, was by faith a Unitarian and so the installation sermon was preached by the Rev. H. W. Bellows, of New York, one of the famous Unitarian preachers of the day, who had become greatly interested in Austin Craig and who remained his steadfast friend until he died. The installation was on the 23d of June, 1850. Ministers of other denominations in the vicinity took part. It was an auspicious introduction to the first formal pastorate. Steadily the young man won his way. Now and then there might be obstacles, it was in the very nature of things that such there should be, but these obstacles he overcame in the same tactful, gentle, but never vacillating way that distinguished him through all his life. His manner of procedure was not to dodge the issue whatever it was, but to meet it manfully and fight it to the end in the open. Frequently he invited ministers of other denominations located in the region round about to share his pulpit with him or to preach in his place. Often a young Catholic priest, who had quite a number of communicants among

the workmen of the village, would unite with Mr. Craig in the service, one taking a portion, the other the rest, and all in the gentlest harmony. The young priest was Bernard John McQuaid, now Bishop of Rochester, New York. In Mr. Craig's "Journal of Correspondence" are entries of several letters asking the young priest to baptize children of Catholic parents.

Interest steadily deepened in his work. The attendance upon his meetings was large, the sympathy sustained. He made men think. He made them think on right lines. He compelled them to seize the essential. He taught them how to detect veneer. He showed them that which was genuine and exposed to them that which was spurious.

While he was in the midst of his pastoral labours he was yet carrying on his studies and keeping up a large correspondence in which many vital questions as to religion or the state were discussed. But whoever thinks that a powerful intellectual manhood is developed without struggle falls far short of the truth. Writing from Feltville to a friend, a few months after his installation, he says :

" . . . I, too, could tell a story of mental conflict. And so, I suppose, could every man who has yielded himself heartily to serve the truth. Some time when you have leisure, read Carlyle's 'Sartor Resartus'—if you have not read it—and watch the strugglings of an earnest mind. I have often severe trials with myself. My earthly tabernacle is the scene of many contests. 'Old Adam' has so long held possession, that he claims a right, and he stoutly opposes the 'New Man' in his efforts to take possession of his own. I hardly know sometimes how it will turn at last.

"Occasionally the 'Old Man' goes away for a few days, and I become quite elated, thinking I am clear of him; but no such luck; back he comes, when I least expect him, and then such a time!—My whole house is presently turned upside

down,—my plans of usefulness dispersed—my thoughts turned upon self-ends—and my quietude broken. He came upon me last Saturday, and took me quite aback, by telling me that I do not believe in Jesus Christ. He told me that I knew very well I did not *know* anything about the marvellous tales recorded in the Gospel, and that it was no better than imposition to pretend to know them. I had to acknowledge to him that I did not *know* the truth of the marvels narrated in the Gospel ; but that I thought it *probable* that God had made a revelation of Himself as thus narrated. Still, I could not feel *certain* of it.

“ But, I plainly told him that I felt determined—God, or no God, Christianity, or no Christianity—to spend my life in labouring to purify and elevate my brother-man. I told him that I *did* believe in the *Spirit* of Jesus, and in His doctrine of Life ; and that I intend to make harder efforts to subdue every opposing principle and tendency within me ; and that I *will* spend my life in usefulness—in doing good to mankind, and if there be no hereafter, I shall have the satisfaction, when Death comes, to think that I have lived usefully and well ; but, if the story of the Resurrection and Eternal Life be true, I shall hope by faithfulness in subduing my heart-evils, and in serving my brother-man, to obtain an entrance upon its scenes of usefulness and joy.”

The following letter received by Austin Craig while at Feltville is of interest :

“ *Parkersburg, April 9, 1850.*

“ DEAR SIR :

“ Your discourse upon the unity of the Christian Church has been received and read by me with much pleasure. By the same mail, I received another publication, which I have not yet found time to peruse, but which shall command my earnest attention for the first rainy Sunday that comes to pass.

“ I had seen notices of your onslaught upon sectarianism, or, rather your founding of a new sect, as was first announced, but I was in doubt whether that Austin Craig was the veritable Austin Craig of college memory. The receipt of your two tracts makes the identity a ‘fixed fact’ in my mind, and I am glad thus to renew an acquaintance of ‘auld lang syne.’

“ But, notwithstanding your discourse is title page as having

been 'preached' on a certain occasion, candour compels me to acknowledge myself rather dubious as to the degree of sincerity or earnestness that ought to attach to your views. All ideas of yourself are closely coupled, in my memory, with a stubborn propensity for quizzing, so that I am really unable to decide whether you are serious.

"Let that be as it may, however, you have made one convert to your doctrine, or, you rather express and elaborate my previously conceived sentiments so clearly and satisfactorily, that I take my stand upon your platform without hesitation. What few religious promptings have fallen to my lot, are ever encountered by the great stumbling-block of sectarianism. With some knowledge of the various creeds that have obtained, I know not one to which I could subscribe without some reservation, even were I fitted for church-membership in other particulars—which, I lament to say, is by no means the fact.

"I think you fully expose the errors and inconsistencies pertaining to the very nature of sectarianism. That incubus upon religion is the invention of the priesthood—a species of priestcraft that calls loudly for another generation of Luthers, Knoxes, Zwingles, Calvins, Melancthons, etc., who shall possess the nerve and energy requisite to a second reformation of the Church.

"But I am growing theological and must desist, until I can learn more fully whether you are a preacher, sure enough, or only an unctuous layman, whom the spirit sometimes moves to 'speak right out in meetin'.' When you inform me more particularly on that subject, I will commune more freely with you. If I wrong you by these doubts, you must blame yourself, for I cannot divest myself of the recollection of your hoaxing proclivity.

"I am engaged at present, and have been for the last three years, in editing a weekly paper—am very fond of the business and would be still more so, if it would pay better.

"Let me hear from you soon. Send me any of your efforts that you will; I will read them, not being more than half the heathen that common repute once made me appear.

"I do not know whether you 'be a parson' or not, so I shall address this to plain Austin Craig, to whom I beg leave to subscribe myself,

"Respectfully,

"A. MCD. STERRETT."

Perhaps in no way may the spirit and character of the young preacher be better shown than by the following extracts from letters written while carrying on the Feltville work to various friends in response to criticism or comment or suggestion :

"I dislike the phrase 'Liberal Christianity.' Christianity is never otherwise than liberal. The Apostle's Creed is the best human Creed. Don't despair of your usefulness nor of the world's final redemption."

"I will labour as a Christian with any who will permit me ; but I am anxious to be simply a member of Christ's one, holy, Catholic and Apostolic Church. If I cannot be fellowshipped as a Christian, I must submit to be without fellowship. I would rather not join your conference, though I will endeavour to attend it. I do not know the ministers who compose it ; and they might take it upon themselves to disfellowship me—after my joining them—for my heresies ! "

" ' Shall we—the Christian denomination—always be as a people without books ? ' Not if we will condescend to use the multitude of good books which others have published. We ought to learn to value good things, whether they have our denominational seal and approval upon them, or not. What answer shall we give when asked who are our most prominent writers ? Answer, candidly and manfully, that we have had none of the great names in literature and science among us—that our denominational list of great names is meagre and scanty ; but that the principles on which we profess to be founded, have received the suffrages of such men as Milton and Cudworth, and Newton and Swedenborg—giants in Philosophy and Literature and Science, and saints in life."

"We ought to act a noble, manly, Christian part ; and if a sense of duty demands of us to occupy a position of obloquy and reproach, we should not be backward to take that position ; if, on the other hand, we may be true to our sense of duty, and at the same time have the fellowship of the professed followers of Christ in our vicinity, that is well."

"From my heart's bottom I hate restrictions upon free enquiry and free discussion. I have no spark of sympathy with that spirit which seeks to screen any truth from any onslaught of its questioners and opposers. Truth asks a 'fair field and no favour.' "

"Now, to confess my faith. I do believe in experimental religion. I believe in our obtaining and possessing the Holy Spirit. I don't believe in 'getting religion,'—as that phrase is popularly understood. I believe that the Gospel is a remedial system for the cure of heart-evil :—that what all men need is *salvation*, not *culture* merely. I believe in Christian Progress ;—that it is the privilege of the present generation to be wiser and better than their predecessors ;—that we can be so, if we will give ourselves to prayer, and to a faithful study of the Truth. I want to feel that I am the property of Christ ; not of the Christian denomination, nor of any other human organization. I am, at the same time, desirous of cultivating fraternal relations with all the followers of Christ, especially with those whom personal acquaintance and historic connections have endeared to me. I dislike above all things, to be misapprehended and suspected by those whom I wish to regard as brethren ; but if it must be so, it must ; I resolve that I will ever boldly avow my convictions of truth and right, let who will, approve ; let who will, condemn."

"The Bible *is our rule* to the exclusion of all the creeds, covenants, disciplines, and articles of faith ever prepared by uninspired men and imposed upon the Church. Christian character is our only test of fellowship and communion, to the exclusion of all the shibboleths of party and tests of bigotry ever urged upon the humble followers of Jesus Christ. I would rejoice to behold the day when all churches shall say, 'We are Christians, to the exclusion of all the names of faction and party ; but not the exclusion of the good of any party ; the man of Christian character, we will fellowship—be he in opinion, Calvinist, or Armenian, Trinitarian, or Universalist.' "

This letter to a gentleman in Portsmouth, New Hampshire, who had written him regarding the plans for a new interdenominational church, shows in clear form how

strongly the Feltville plan was appealing to him. It was written when he had been in Feltville about three months :

“ . . . I hope the society which you have mentioned as about being organized in your place on an unsectarian basis, will be preserved from the error into which some similar associations have fallen—that of regarding the forms and peculiarities of their association, more than the spirit and institutions of the Gospel. It is so common for reformers of every kind to lose sight of great, central, universal interests, and to come gradually to occupy a position simply negative, that I feel interest for your society, lest it fall into the same error.

“ Many of the religious organizations in Christendom are little more than theological hook and ladder companies. Their whole mission seems fulfilled in *tearing down*. They lose sight of the great, positive character of Christianity, and centre all their energies and zeal upon a single point—*important* it may be ; but the *entire Gospel* it cannot be. I am confident that the successful way of pulling down any error, is by building up the truth—building it up not merely in dogmatic statements and discussions, but in our lives, in our hearts.

“ In taking the unsectarian position which you have assumed, you become an object of interest and dislike (perhaps) to the denominations around you. It is natural to expect that your society will be assailed for holding latitudinarian principles. It is also natural to expect that the pulpit of the society will sometimes be occupied in defense of your unsectarian position ; and sometimes perhaps in exposing the unscriptural position of the various sectarian bodies. Under such circumstances you will be exposed to the danger of becoming too much absorbed in controversy ; you may lose sight of the great object for which the Church exists :—(viz., to cure the heart-evils of the world) and become simply propagandists of anti-sectarian principles. I earnestly wish that God may preserve your newly formed society from such disastrous result.

“ In choosing you a pastor have regard rather to his piety and zeal in promoting holiness, than to his particular interest and zeal in promulgating and defending anti-sectarianism. Be as free as Christ can make you from all creed and sect fetters ; but use such freedom only as a means of procuring for yourselves a larger measure of the free spirit of God's adopted sons.

I wish you grace and blessing from God. May He grant you in this enterprise, that wisdom which is 'profitable to direct.' "

But there were other, though related, principles taking form in the mind of the young preacher as well as those strictly pertaining to his pulpit work. He was becoming more and more interested in the affairs of his country and in the immediate welfare of the people. He had early learned the power of type and had begun contributing to the denominational papers and had been selected as an assistant editor of one of them. Now and then, according to the fashion of the day, he issued tracts, practical helpful talks, in his case, of religious character, far unlike the namby-pamby productions of those whose chief recommendation was their facile use of cant and hypocrisy.

Austin's father took a deep interest in national politics and frequently discussed important political events in his letters to his son, hoping, thereby, no doubt, to quicken, stimulate, and broaden the young preacher. Now and then such touches as these, written while Austin was at Feltville, appear :

"I heard Hill preach last Sunday. He is a flaming Methodist, says he would rather be a Methodist preacher than president of the United States. He can be only one of them for there is no danger of his being the other ; Cass will do for that. The Whigs are in a great stew about the nomination of Taylor ; it doesn't suit.

"The Louisiana delegation in the Whig national convention at Philadelphia (Greeley calls it the National Slaughter House !) stated—Judge Saunders was spokesman—that General Taylor would abide the decision of that convention ; he was in the hands of his friends—in that convention they were Whigs of course. If the choice fell upon some other one besides himself he would support the nominee heart and soul and in that event, he, Taylor, would withdraw his name from before the people. Saunders further stated that he thought a change in

men and measures necessary in order to arrest the downward tendency of our government.

"This looks too Whiggish for me. I take the above from the *Tribune*, no doubt reported truly, and also from the *Herald*. This statement made by the delegation of his own state secured for him the Whig nomination. Availability was about all that was looked at."

In another letter written to Austin he says :

"There is no country in the world so prosperous, so happy and so free as this. While the old world is racked and tossed with monarchy in various forms, the people are groaning to be free. They look to this as a model government and say, If we only were as well off ! A currency without a national bank, the best of any country in the world ; good prices for our produce ; plenty of employment for our people ; the tariff modified on the *ad valorem* principle ; our people think, talk, and act as they please ;—what better ? Need we want for more ?

"Democratic measures is now the settled policy of the country. General Cass is nominated and stands pledged to continue the same,—*i. e.*, to let well enough alone. He is from a free state. The *Herald* says he is a national man. The New York *Express*, a strong Taylor paper of June 19th, says (I quote from an editorial) :

"It was thought advisable by the late democratic convention to take as a candidate a man who stood on the middle ground as to the slavery question. Claiming the power of Congress to prohibit slavery and leaving it to the territories themselves to admit slavery or not ;—that is, to admit them without restriction. While this principle is entirely hostile to the views of the "Free Soil" party of the free states, it has been found alike unpalatable to the Calhoun men of the South and to many men in the South who are not Calhoun men."

"General Taylor is a Whig, nominated by the Whigs. He has written a number of letters at different times. I have in my possession several, about twenty-four. In one of them he says he is a Whig, in another he takes the strongest possible Whig ground on the exercise of the veto power. In another he says he has been in the army for forty years and has never experienced the privilege of voting, but if he had been in the

country at the last election he would have voted for Clay. He can't give an answer on the bank and tariff question. He asserts as a reason that he has never given them due consideration. I don't know what course he would pursue. He has several plantations and about 200 slaves. Of this there is no mistake. Of course he would favour the institution of slavery. He is a good general and no doubt a man of good, steady habits and character, a fearless warrior. I understand he was in favour of procuring bloodhounds from Cuba at the time of the Seminole War, at least he recommended it to the government of Florida. I think there is no mistake about this. I saw it in a New York paper and have not seen it contradicted.

"To sum up: I know the course Cass will pursue if elected; I don't know Taylor's course. I feel disposed not to disturb the settled, prosperous policy of the country. Old party spirit I think has got its death-blow. When Jackson was president Cass was in his cabinet. The opposition then said everything of Jackson, almost, that was bad, but they said he had one good man in his cabinet and that was Cass. I well remember this. I tell them now that it is a pity I have so good a memory! There is little said here on the subject. The Whigs are not all pleased with Taylor and will not all support him, but they will generally. The nomination of Van Buren will weaken the vote of Cass and Taylor both, perhaps. Cass' private character is good; so is Taylor's.

"Our glorious Union is preserved by compromise and concession. I think and feel it my duty heartily to preserve and transmit to those who shall come after me, as far as my feeble influence shall extend, the same happy form of government we now have. In a little while slavery will be abolished in some of the slave states, leaving them in a minority. We must not do anything that will cause a division of the Union. Civil wars would follow and oh, the consequences!

"I went to Morristown July 5th. The whites celebrated the 4th then and the blacks held a Bobolition on the 5th. There was (on the 5th) a large turnout. The officer of the day was mounted,—wore a feather epaulette,—attended by two aides in uniform, one of which rode a donkey. It was amusing to see these natives' performance. They would ride into town from the country, trot up to the tavern, step out of their rigs and help out the fair sex (some of them had two), then call for the hostler 'to take the hoss'!"

Broadening and deepening his life both by his own study and by welcoming and profiting by the stimulation of such outside influences, Austin continued through the months of his work in Feltville arousing men and women to effort, steadying them in their religious faith, and strengthening it where it was weak, while all the time holding them to him by the winsomeness of his love. When it seemed best that he should leave them for a wider field of labour this is what they said :

“At a meeting of the citizens of Feltville, Essex County, New Jersey, held at the church this day, David Felt, Esq., was called to the chair and Philos Gisburne appointed secretary. The undersigned were appointed a committee to draft resolutions expressive of their feelings with regard to the services of Rev. Austin Craig as pastor of the church in this place during the last year.

“In entering upon the discharge of this duty the committee felt considerably embarrassed from the delicacy of the subject and from a consciousness of their inability truly and sufficiently to express the kind feelings cherished by every one in our midst towards Mr. Craig.

“To most of the inhabitants in this place and its vicinity Mr. Craig has been known upwards of three years and during this lapse of time they have yet to learn of the first deed or act performed by him in the least conflicting with strict propriety or Christian demeanour. As a man we know him but to love and respect him. As a minister of the Gospel we regard him as altogether beyond all that would seem to hold communion with the worldly-tending elements that have so strongly entrenched themselves in too many hearts—in too many minds. We believe him to be entirely consistent in the opinions he entertains and that those opinions are not formed without due deliberation and careful enquiry. Upon one point we wish distinctly to speak and we speak it with unfeigned pleasure. Never during his labours among us, has he spoken disrespectfully of any denomination or sect of Christians, but has freely canvassed everything connected with this progress of the Christian religion with the utmost deference to the opinions and convictions of others, and with an entire absence of every-

thing which could by any possibility be construed into faction or disorganization.

"In short we may close by briefly saying that Mr. Craig has been faithful as a minister among us, honest, upright, high minded and just as a man,—earnest, consistent and devoted as a Christian.

"In parting with him we sustain a loss in the intellectual, moral and social circles of our community that we fear it will be difficult if not impossible to fill. We commend him to the favourable opinions and good wishes of all with whom he may associate or in the circle of whose society he may move.

"And may the Great Head of the Church long continue the health and life of one who seems so peculiarly well fitted in every point of view to assist mankind in attaining those great ends which the God of nature has designed for the lot of all who obey her laws and keep her commandments.

"DAVID FELT,

"PHILOS GISEBURNE,

"H. A. GUILD,

"WILLIAM SMITH,

"DANIEL JEWETT."

VI

THE CONFERENCE ADDRESS

AN important event in the life of Austin Craig occurred while he was in Feltville. It was the delivery of the conference address at the annual meeting of the Christian ministers and churches, held at Camptown, now Irvington, New Jersey, May 18, 1850. Ever burning within the heart of this young man was the fire of a splendid devotion to Truth ; ever the Truth no matter where he found it, who uttered it, who opposed, who endorsed it ; no matter, indeed, who should be overthrown by its utterance. He had lost no opportunity to publish long and short articles in the denominational press, presenting in the clearest and most trenchant manner his reasons for believing in the Church of Jesus Christ rather than in the church of Wesley, or Calvin, or Luther, or the church of any creed or sect. One of the chief attractions of Feltville was the opportunity for coming into contact with a large publisher and printer, Mr. David Felt, the founder of the town ; thus opening the way to the issuance of such pamphlets or tracts as he desired to put forth.

Now and then some article which he would propose to the *Palladium*, one of the Church periodicals, would be refused, whereupon he would proceed to issue and distribute it himself. The article might not fit the groove in which the periodical ran, but it was sure to find its place in the hearts of the people, approved by the sane and liberal, condemned perhaps by the ultra orthodox ; but admired by both. In a letter to a friend he says :

"I observe that you write less frequently than formerly for the *Palladium*. I suppose the reason is the same as my own—easy to write *for* it; but difficult to get it published. I tried as long as I thought it useful, and am now awaiting a change in the editorial authority. I have never written for the *Christian Register*. I did send the *Christian Inquirer* one article; I am morally certain its length if nothing else would have excluded it from the *Palladium*. It is published by the American Unitarian Association as a tract, occupying twenty-seven 12mo pages.

"Since I cannot write for the *Messenger* what I feel special interest in, I must seek some other channel—viz., tracts. I am directing my attention to that and trying to interest my friends in it. Russel's defection gives me no uneasiness. I look for the final triumph of truth. A greater progressive work a hundredfold, is going on for Christian freedom in earnest minds in society, than compensates this retrocession. An interesting and important movement against sectarianism is going on in western New York under the auspices of Gerritt Smith and others. A few years will probably reveal an immense accession to free principles in religion, and perhaps a great defection from them among us.

"I would like to publish some thoughts on the themes you have suggested, faith, discipline and the government of the Apostolic Church. Perhaps my address to conference this spring may be occupied with these things."

The movement referred to above had taken form in what was called an Anti-Sectarian convention, held in the Presbyterian church at Peterboro, New York. Gerritt Smith was deeply interested in the movement. Heir to a large estate and devoted to its administration, he was yet in the forefront of all movements looking towards the liberation of body or mind. His outspokenness on the slavery question attracted the young preacher's attention and his great liberality in these and later years in providing lands for homeless blacks and whites,—some 200,000 acres of land being thus distributed free of charge,—kept him in a warm place in Austin Craig's

heart. On receipt of some information regarding the Peterboro meeting he wrote to Mr. Smith for ampler data. The latter responded, sending the information, accompanied by a note saying :

“DEAR BROTHER CRAIG :

“I thank you for your letter. I send you what you wish. We shall probably have a similar convention at Syracuse 21st and 22d inst. I wish you would attend.

Feb. 1, 1850.

“GERRIT SMITH.”

All the effort he had so far put forth for Christian unity culminated, if we may so express it, at this period in the conference address. It not only aroused and held the interest of those who heard it, but it gripped hold upon many others, reaching them through the pamphlet form in which it soon appeared, and, by a still wider circulation in the columns of the *New York Tribune* to which Mr. Greeley warmly welcomed it, both for its attractive literary character and for the clearness and power of its content. This address,—a state paper of the Church, a notable document, a great platform, if you will ;—even more, a Declaration of Independence,—is the more remarkable and noteworthy because it came from the pen of a young minister not yet twenty-six years of age, pastor of an obscure country church. That it proves as timely and as interesting at the beginning of the twentieth century as it did in the middle of the nineteenth, suggests at once the power of the man who prepared it and the universality and vitality of Truth.

The address which Austin Craig headed with the caption, “Ourselves ; Our Principles ; Our Present Controversy ; Our Immediate Duties,” was as follows :

CHRISTIAN PASTORS AND DELEGATES, BRETHREN :—I greet you again assembled in annual conference. Again Divine Mercy permits us to exchange fraternal greetings, and to take

the friendly hand. Again we have met to coöperate in the cause of Jesus, and to unite our voices in His praise. May His presence be with us—and His blessing forever!

In accordance with a vote passed at our last session, I appear before you to deliver the customary conference address—to speak to you of our progress, our condition, our prospects. I enter upon the performance of this duty with feelings of more than ordinary interest.

It is known to you that since our last annual gathering, a very important movement has commenced in some of the churches professing our principles in New England. This movement—hailed by some as an omen of prosperity, but denounced by others as the commencement of a destructive apostasy—contemplates the virtual abandonment of our old principles and the organization of our “Connexion” upon a new and distinctly sectarian basis.

A convention of delegates from our several conferences has been called to assemble at Marion in the ensuing autumn. To this convention we must, at our present session, appoint a delegate to participate in its deliberations; and to vote in our name upon the settlement of the questions now agitated among us.

These considerations impel me to occupy this hour in discoursing upon ourselves:—our principles; our present controversy; our immediate duties.

The movement which resulted in the formation of the “Christian Connexion,” commenced in a desire to enjoy the complete liberty of the Gospel. The pioneers in this movement were members of various Protestant sects, who had become sensible of the evils of sectarianism, and longed to return to the simplicity of faith and unity of spirit which characterized the primitive Church. Sectarianism, in all its forms, they declared inimical to Christianity. Human legislation, in matters of religious faith, they regarded as a usurpation of the authority of God. Accordingly, this movement was represented by its authors, as an endeavour after Christian liberty and Christian union. The principles of this movement may be briefly summed up in the following statements:

1. That there is *one Church*—established by Jesus Christ; and comprehending ALL of every age and nation who have accepted Him as the predicted Messiah, the Saviour of the world; and have heartily submitted to His authority.

2. That Jesus Christ is the sole Lawgiver of this Church:

so that only He has authority to determine what His Church shall believe, and what it shall practice.

3. That the New Testament contains all the legislative enactments of Jesus Christ for His Church. That it is the only and sufficient rule of Christian faith and life ; and hence, that every attempt by individuals or associations to dictate articles of faith or rules of conduct to the Church of Christ, or to any member thereof, is unauthorized and schismatical.

4. That all enactments of Jesus respecting things to be believed and practiced by His followers, are addressed to each individual member of His Church ; and are to be submitted to by each, as, after a prayerful study of his Master's will, he shall understand Him to require.

5. That men are made members of the Church of Christ by spiritual regeneration.

6. That the fellowship of the Church in any place should be extended to every applicant upon a credible profession of "Repentance towards God, and faith towards our Lord Jesus Christ."

7. That a credible profession of faith is that which accompanies such love to God as leads the professor to endeavour obedience to all His commands known as such ; together with such love to mankind as leads him to endeavour the discharge of his duties to society in a spirit of faithfulness and brotherly regard. He who thus does, affords all the evidence the New Testament authorizes us to require that he is a suitable person to be admitted to the fellowship of the Church.

8. That the proper designation of the collective body of believers in a given locality is *The Church of God* (or Church of Christ) *in such a place* : not "Baptist Church," "Presbyterian Church," "Methodist Church," etc. And that the proper designation of a member of the church is *Christian* ; not Presbyterian, Methodist, Unitarian, or Lutheran.

In adopting these principles our pioneers supposed they were placing themselves upon the original basis of the Church—upon the only basis on which the union of all Christians is practicable. They did not purpose the formation of a new sect. It is true that moral affinities presently consociated them. And it is probable that the opposition they encountered in promulgating their sentiments, so far drew a line of separation between them and other religionists, that to superficial observers it seemed as if a new sect was being formed by schismatics from

various religious denominations. As *Schismatics*, however, they did not regard themselves—very properly considering that Schism consists in *departing* from the divinely instituted basis of Christian fellowship ; not in returning thereto. Nothing, I believe, was further from the intention of the early advocates of the movement whose progress to-day assembles us, than the organization of a sect. They intended only to impart to their fellow Christians that increase of Gospel light and liberty with which the Divine Mercy had blessed *them*. They went forth, east, west and south, endeavouring to heal the unhappy divisions among the followers of the Lord ; and entreating men everywhere to accept the Gospel in that simplicity of faith and catholicity of spirit which characterized the primitive Church.

As I have already intimated, they encountered opposition. Sectarianism (as was to be expected) would not permit the promulgation of principles which aimed its destruction, without an effort to oppose them. And it did oppose them. Everywhere where went the preachers of liberty, sectaries sounded an alarm. Untrue and injurious reports were put in circulation respecting their principles and designs. It was asserted that they were deniers of the Holy Spirit, and that they esteemed the Son of God to be a man like themselves. These statements, in not a few instances, were made by men whose Christian profession, and whose position as religious guides, imparted irresistible weight to their false testimony. Thus the pulpit generally was closed against them, and the mind of the several religious bodies effectually prejudiced against their teachings.

What ensued was what was precisely to be expected. Being thus assailed, our reformers thought themselves impelled to the adoption of some plan of concerted action. Accordingly they associated themselves, and commenced the work of organizing churches of such as sympathized with them. Many preachers were raised up among them who itinerated extensively, preaching whenever and wherever they could obtain a hearing ; and many churches were planted through this instrumentality.

These churches, however, were generally regarded with disfavour by the religious societies which surrounded them. This naturally engendered among the adherents of the new Connexion a dislike for the "Sectarians" (as they often termed their brethren of the other denominations), while it tended to interweave still more closely the sympathies of the "*Christian*"

churches, until they finally appeared in a distinctly denominational position.

Then began a change. Owing to the frequent misrepresentations of their doctrinal tenets, their preachers had come to occupy themselves more with *Dogmas* and less than formerly with *Principles*. Challenges to public discussion of a variety of doctrinal points were frequently exchanged with ministers of various sects. Sometimes the discussions which ensued occupied several days, and were attended by hundreds of interested auditors. These discussions could hardly fail of exciting a lively interest throughout the "Connexion"—the more so, as reports of them were carried by the itinerants into every part of it.

Soon the ministry of the "Connexion" began to theologize. One by one the prominent dogmas of Sectdom were made the topics of their public discourses. Then sharp controversies and sect-criminations and re-criminations ensued.—Then their pulpits commenced to resound with strange words. And in the din, loud above all the rest, was continually heard, *Trinity! Trinity!! TRINITY!!!*

As might have been expected, many of those who joined the "Connexion" during this period, learned to regard the difference between the "*Christians*" and the other religious bodies as consisting mainly in *their* rejection of some dogmas held as sacred by other religionists, and the substitution of a rational and consistent theology. This notion was, however, incorrect. Theological opinions held a secondary place in this movement. That they had anything to do with it was indeed quite accidental. Whether "Immersion" or "Aspersions" is valid baptism—whether God exists in "Trinity" or in strict unity—whether Jesus is a man or a God—were not the questions with which this movement commenced.

The movement, I repeat, was originally a struggle for principles. It was not a conflict about dogmas. But such, unhappily, it soon came in a great measure to be. And such it must ever be when religion is accepted rather as a subject for the intellect than as a spring of life to the affections. Then charity will cool! Then controversies will arise! Then the spirit of life will depart from the Church! Then purposes and plans for sectarian advantage will agitate the minds of men and expel the spirit of Christian effort and love. And so, to a considerable extent, it was in our Connexion. On this point I

need not here particularize. I will only refer to a single and well-known fact: A few years ago a great dearth of piety commenced in our churches. Complaints of coldness and spiritual apathy reached us from every quarter. We wondered that it was so, and various causes of the evil were imagined, and various plans suggested for its removal. But the evil has not been removed. It is still pressing upon us, and many are now earnestly asking, *What is the matter with us? and what is the remedy for our ailment?* These questions—now more or less agitated in every portion of our Connexion—appear to have excited the deepest interest among our brethren in New England. Their organ has contained, during the last few months, nothing so interesting and earnest as its discussions of our denominational position and ailments. And, although in regard to these subjects, the opinions expressed have been various, we well know that some of the most vigorous minds in that quarter of our Connexion have declared that the great cause of our evils is *Latitudinarianism*. We are (say they) not sufficiently uniform in our faith and practice—we are not enough denominational. We should therefore assume a more decidedly sectarian position.

But—that we may not misapprehend them—let us hear their very words:

“The Christian Connexion of this country came out from other parties and formed one more sect about the year 1800. I say, *sect*, because they adopted a name and sentiments different from the parties they had left. Did they do wrong in so doing? If so, they had better return from whence they came.

“There can be no harm or sin in regarding the Christians as a sect. If we were more uniform in faith and practice it would be to us, and to the cause of our Saviour, a blessing. Our churches have suffered much from false doctrines preached by men who were received among us because their moral character was good. The phrase ‘liberal Christianity’ has often ensnared them from its liability to abuse. The Christians must have regularity, and look to their own interests, or they will be a scattered and devoured people.

“I would impress upon the minds of our youth a love for our affairs and operations. Our children should be taught to love the denomination of their fathers’ choice. Do this, and, when the fathers are dead, their children will walk in the same denominational footsteps. None should excuse themselves

from this effort for fear of sectarianism. . . . The Christians are, and must be, a sect. It cannot and should not be avoided. . . . In this light I view the Christians: and as a member of that Connexion, I should prove recreant to honesty and consistency if I did not use the means and influences in my power to advance her denominational interests in preference to all others."

These paragraphs—copied from a late number of our New England organ—are from the pen of an esteemed and influential "Christian" minister, and are commended to our attention both by the importance of the subject they treat, and by the high standing of the writer.

I commence a brief review of this writer's position by remarking that some of the things which he alleges as causes of our denominational woes, are evidently the result of agencies over which no possible system of denominational compacture can have any control.

If "our churches have suffered from false doctrines," so have the churches of every denomination:—and those whose sectarian lines have been tightly drawn, not a whit less than those whose denominationalism has been lax or liberal. Creed-governed sects have contained as many wicked men, and produced as many false doctrines, as the more liberal sects. Wherever a deficiency or superficialness of the spirit of Christian life exists, there of necessity "false doctrines" will obtain: and they will obtain in spite of the most stringent creed that human wisdom can devise. For, a church in which the Bible becomes partially a dead letter, will experience no difficulty in making its creed such also. It is a fact which may be read and known of all men that the most stringent creed systems ever employed to govern the Church and to preserve its purity, have proved themselves utterly impotent to keep alive the love spirit of our faith, or to prevent the irruptions of heterodoxy. This last statement is amply confirmed by the history of those rigid denominationalists, the older Calvinistic sects. In England, for instance, the Presbyterians gradually abandoned the doctrines and government of their founders; and passing through Arminianism and Arianism, have ended in Socinianism. In the Congregational churches of New England, what multitudes have apostatized from the rigid system of their forefathers into Unitarianism! In the Anglican Church, once Calvinistic in its faith, and still Calvinistic in its creed, Arminianism is known to be the actual

faith of the great majority of its clergy. The Presbyterian Church in the United States, you well remember, was agitated a few years ago by an internal controversy which resulted in the separation of many thousands from the original body, who, strange to say, had come to maintain the very tenets, for the exclusion of which, their creed was particularly designed. These are instructive facts. *We* may derive a useful lesson from them, at this juncture, in our denominational affairs. Suppose *we* should adopt a strict denominational system. What security would we have that our system could preserve uniformity of faith, and prevent the entrance "of false doctrine," while these far stricter systems than *we* could possibly adopt, have so signally failed?

Nay, my brethren, we cannot prevent "false doctrine" by denominational legislation. Should we write *the true doctrine* in a creed book, and demand assent to it of our ministry, and unanimously resolve upon its uniformity, the "false doctrine" could not even thus be kept at bay. A few years would perhaps exhibit us in the predicament of the Church of England; with one kind of doctrines enforced in our creed, and their very opposites proclaimed from our pulpits.

But, says the brother before quoted,—“the Christians must have regularity, and look to their own interests; or they will be a scattered and devoured people.”

Very true, we "must have regularity." But what kind of regularity? There is a factitious regularity, the product of denominational systems of external order; and there is a heavenly regularity, the harmonious workings of the love spirit left to the sole guidance of its own law. Which "regularity" do *we* want? The first mentioned cannot save us from being a "scattered and devoured people," because it has not saved others. The solemn fact is, that those denominations which have had most of the factitious regularity have been the most "scattered and devoured people" in Christendom. Which of the large, creed-governed, Protestant sects has not been divided again and again, in spite of its boasted "regularity" and "system"? How can we expect this factitious "regularity" to do for *us* what it has not done for others? *Regularity*, I repeat, we do want; we must have:—regularity—not factitious and earthly (God save us from that)—but heavenly. Let the life spirit of our faith inspire our hearts, and we shall have "regularity" enough. *That* will be the regularity of the

living, harmoniously developing man ; the other, at best, would be but the dead, mechanical regularity of an automaton. And such, I believe, would be the "regular mode" proposed in the following editorial extract :

"We want every church to adopt certain rules of agreement touching their moral and Christian deportment—their obligations to each other and the church with which they unite ; their obligations to act together both as private citizens and members of one body ; and that these rules of agreement *obligate* each member to walk by certain specific Scripture rules, such as attendance upon the various kinds of meetings of the church ; the ordinances ; acting with the church in sustaining the Gospel according to their ability ; maintaining church discipline according to Scripture specifications, etc.

"*We want those who unite with our churches to understand that these things are enjoined in the Scriptures, and that all who unite with us agree thus to walk.* Then we want that our conference should adopt rules *obligatory on all its members*, which shall *obligate* each to act with his brethren in carrying on the great work of saving souls, by preaching the doctrine of Christ, honouring the name and cause of religion, *by a regular mode of admission, ordination, examination and labour.*"

The plain English of this extract seems to be that "our churches" should no longer permit their ministers nor members to understand the Scriptures according to the light which God may give to them individually ; and to act according to their own views of its requirements, without constraint of their brethren : that, on the contrary, our ministers ought to be "obligated" by confessional rules, to exercise their ministerial functions in that particular mode which a majority of the votes of conference may determine ; that "every church" ought to adopt "certain rules of agreement" touching their obligations to each other and to the church of which they are members ; and that these rules should "obligate" them to walk by "certain *specific Scripture rules*" ; of which one at least is nowhere contained in Scripture :—I mean that one which enjoins "attendance on the various kinds of meetings of the church."

I am surprised at such sentiments from such a source—from men whom we had ever regarded as earnest and efficient advocates of Christian liberty. Strange ! that our *real* ailment could thus escape them ; and for the cure of only incidental evils, they would make trial of that factitious regularity which,

as heretofore tried, has ever resulted injuriously for Christian freedom and spiritual life. Were the "Christians" a *sect*, such sentiments from their ministers could excite no surprise—would seem, indeed, quite consistent and proper; but professing, as they do, principles utterly hostile to sectarianism, how can we otherwise than be surprised to hear from "Christian" ministers such utterances as those quoted above?

I said—"were the Christians a *sect*." But, "the Christians *are* a sect," says the brother whom I before quoted; and he adds, "*I sincerely hope that they will be more denominational (sectarian) than ever.*"

"The Christians are a sect!" How? Why? Because they have "*adopted a name and sentiment different from the parties they left.*" Ah! Well! If this constitute a sect, then we *are* a sect, certainly. But I had supposed that in our usage of the word "sect" we intended much more than the adopting of a particular name and particular sentiments. I had supposed that *we* understood a sectarian to be an exclusionist—to be void of the catholic spirit of Christianity; and that we regarded *sect* as differing from *schism* only as posterior differs from prior.

This, evidently, was the view of the Apostle Paul, as I gather from a passage in his First Epistle to the Corinthians (11 : 18, 19), "When ye come together in the church, I hear that there be DIVISIONS among you" (in the original it is *schismata*, that is SCHISMS), "and I partly believe it. For there must also be HERESIES" (in the original the word is *haireseis*, the same that is translated *sect* wherever this word occurs in the common English Bible). "For there must be also *sects* among you, that they which are approved may be made manifest among you."

The sentiment contained in these verses is in substance this: That the Apostle could credit the statement which he had heard respecting the existence of *schisms* in the church at Corinth, because he had expected that *sects* would arise among them. Evidently then he regarded *sect* as the fruit of *schism*. What opinions he entertained of schism, he has stated particularly at the beginning of the epistle above quoted (1 : 10-12):

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things; and that there be no *divisions* among you;" (in the original the word is

schismata, that is *schisms*)—"but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe that there are contentions among you. Now this I say, that every one of you saith I am of Paul; and I of Apollos; and I of Cephas; and I of Christ"—(how like are these to the contentions of schismatics in our day: from whom we continually hear, I am of Luther; and I of Calvin; and I of Wesley). Then presently the Apostle adds: "For whereas there are among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; *are ye not carnal?*"

These divisionists—Paulites and Cephites, and Apollites—doubtless composed the "*sects*" of which mention was made in a passage before quoted. How plainly the Apostle rebukes these sectarians, telling them, "Ye are carnal, and walk as men!"

In another passage this Apostle has spoken as follows:

"Now the works of the flesh are manifest; which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, SECTS (the original is *haireseis*, as before), envyings, murders, drunkenness, revellings, and such like; of which I tell you before, as I have also told you in time past, *that they who do such things shall not inherit the kingdom of God*" (Galations 19: 20).

How awful is this statement! The confirmed sectarian ranks with drunkards and murderers! He "shall not inherit the kingdom of God."

Perhaps it is not generally known that "Sectarian" and "Heretic" are convertible terms.—Perhaps, indeed, common usage has established some difference of signification between these words. But then, it is a very suggestive fact that the word *heresy* and *sect* as found in the English Bible, are representatives of one and the self-same "original" word. And it is by no blunder of our translators that it is so: for, "Sect" had never an existence, except "heresy" had produced it; and "Heresy" (as popularly understood) is not *heresy* except it beget the sect-spirit. Accordingly, in the New Testament, "heresy" and "sect" are used interchangeably; and *heretic* and *sectarian* are essentially the same. Heresy, then, does

not consist in merely holding opinions differing from those of the majority of a given body of religionists. Heresy, as distinguished by the New Testament, respects a state of heart rather than a form of opinion. Dr. MacKnight justly remarks that

“Heresies, being ranked among the works of the flesh, must be opinions in religion embraced from pride of understanding and, factiously obtruded on others, in opposition to a man's own conviction, for the sake of worldly interest.”

Admitting the correctness of this definition of Heresy, who then is a heretic? Let us put a case. Suppose a certain member in good standing in one of “our churches,” becomes a convert to the doctrine that all men will ultimately become holy and happy:—becomes in sentiment a Universalist. He continues the same earnest and devoted man that his friends have ever known him; lives a life of Christian obedience, and associates with his brethren, as before, in the relations and duties of the Church. What should the Church do with such a man? Should it “labour” with him? and, if he did not renounce his opinion, excommunicate him? That is what some churches would do with him; unless, perchance, he were wealthy. But why should this man be “laboured” with as a “heretic”? he is a *Christian*;—fulfills (as far as man may judge), all his duties; talks about his opinions to be sure, and advocates them; but is not factious; foment no divisions in the Church; and leads a life of Christian obedience. Certainly it were a gross violation of charity to arraign such a man, and condemn him as a “heretic.” What if he *does* entertain erroneous opinions! Does he not in his obedience afford Scriptural evidence that he is a member of Christ's universal Church? If Christ can fellowship him, cannot you? If he is a member of Christ's great family of beloved and holy ones, is he not good enough to remain a member of your *Christian* organization? “Excommunicate him for heresy!” Beware how you do that. “*Inasmuch as ye have done it unto one of the least of these My brethren*”—will the King say—“*ye have done it unto ME.*”

Dr. Gieseler informs us that the Christians of the primitive age understood a distinction between Faith (*pistis*) and Opinion (*gnosis*). Their received articles of faith, he tells us, were few and simple; and ample room was afforded for the exercise of private judgment. Christianity, as they regarded it, comprehended the essential elements of spiritual life. Metaphysical

theories and theological disputations they did not regard so highly: nor did they consider differences in respect to these as requiring the exercise of the church discipline.

In this respect I think the early Christians acted wisely. Faith is distinct from Opinion. Happy if the Church had ever regarded it so! Christian faith is the fruit of the heart:—"with the heart man believeth unto righteousness." Opinion—(even theological opinion)—is but the offspring of the head; and often, alas! it comes forth—as Minerva is fabled to have sprung from the brain of Jupiter—armed, and fierce for conflict. Oh! that the Church in this age would recognize the primitive distinction between Faith and Opinion. Then might it learn that multitudes whose opinions are irreconcilable and conflictive, and who therefore look suspiciously upon each other, are one in faith—co-heirs of the same glorious inheritance.

To present this point more clearly, I beg your attention to one or two Scripture statements. For instance, when it said:

"Without faith it is impossible to please God: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews **II**: 6).

Here are stated two facts which every man that cometh to God "must believe." First, he must believe that there is a God—"that He is." Secondly, he must believe that God "is a rewarder of them that diligently seek Him." These two points the Apostle presents as articles of faith; they are not to be regarded as matters of opinion.—Suppose, now, some one should answer, "I grant that God exists, and it is well thus to believe; but it is necessary to understand *how* He exists." I would reply, Nay, not so; that belongs to the department of Opinion; it has nothing to do with Faith. The Apostle does not say that we "must believe" how God exists, in order to "come to Him,"—that we must hold some particular theory respecting the mode of God's Being. No such thing. We may have our theory of this subject if we want it, and can obtain it honestly; but we should know that theory—that opinion, is not faith.

Let me illustrate the application of this principle. The Rev. Dr. Woods and Rev. Dr. Pond are two eminent orthodox theologians, and, I believe I may add, Christians. They both believe that God exists, but they differ as respects the mode of His existence. Dr. Woods believes that God exists in three distinct persons—Father, Son, and Holy Spirit. "The

Father," says he, "is a person—that is, an intelligent, moral, voluntary, individual being. The Son is equally possessed of what is essential to personality. He has a will distinct from His Father. The Holy Spirit has all the marks of personality. The Father and Son are two distinct persons as much as Jacob and Joseph are two distinct persons. But there are not three Gods."

Dr. Pond teaches differently. He tells us that "three entirely distinct intellects, sensibilities, and wills constitute three separate, independent minds; or (which is the same), three Gods," if predicated of the "Father, Son, and Holy Ghost."

Thus, then, what Dr. Woods regards as the correct view of the mode in which the one God exists, Dr. Pond declares to be equivalent to believing the existence of three Gods. What then? Is Dr. Woods or Dr. Pond, therefore, without faith? Not at all. They both heartily believe that God "is," and that "He is a rewarder of them that diligently seek Him." Their faith is, therefore, the same; they differ in respect to an opinion.

But now, should one of these brethren say to the other, "You, sir, reject my view of the mode of God's existence: I account this to be a rejection of the faith. I will henceforth hold no fellowship with you. I will regard and hate you as a heretic." Would this be right? Nay, indeed! It would be sectarian, unchristian, wicked.

Take another illustration. In order to become a Christian one must believe that Jesus Christ is the Son of God. St. John tells us in his "Gospel,"—"These things were written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name."

Observe here that "life" is offered upon the condition of believing (with the heart, of course) that Jesus Christ is the Son of God. Now, if an humble, sincere man thus accepts Jesus, will not that acceptance procure him "life"?

Ah!—some one replies—it is easy to say, "I believe that Jesus Christ is the Son of God;" a Unitarian could do that. But tell us how He is God's Son:—whether by "Eternal Generation," or by His supernatural birth, or by His resurrection from the dead. Come, let us know what is your faith respecting this point.

I would answer, My dear sir, this is not a point of faith, it is a matter of opinion. I believe the fact that Jesus is the Son of

God; and have submitted to His authority. But respecting how He is God's Son, I have never yet been able to form a satisfactory opinion.

Now, if Christians do differ in opinion, ought such differences to proceed to the extent of causing divisions and separations among them? Cannot Christians of different opinions "walk together" in church relations? Can they not coöperate for the furtherance of the interests of piety and humanity? Can they not unite in worship, and meet at the communion board with those whom they expect to meet in the pure worship and spiritual communion of heaven? Why cannot Christians consent to bear with one another's frailties and mistaken opinions? Difference of opinions does not justify alienations in your families; why should it cause them in the family of God? You do not debar your neighbour from the communings of the social circle because he differs with you in his views of various topics upon which you converse; why then should you debar from your church communion your Christian brother because he cannot view some few points in the same light that you see them? Shall mutual forbearance be exercised everywhere but in the Church of God?

Come, now; if Christ has received us, let us receive one another; let us give each other the fraternal hand. We will let opinions separate us no more. Believe you as you shall see reason for believing—I will do the same. Be a Calvinist if you must, or an Arminian; it is enough for me to know that you are a Christian. As a Christian I will receive you.

Would not this be right? is it not desirable?

Desirable! "Who desires"—says a brother before quoted—"to class in the same church an honest Calvinist and an honest Free-willer?" (Question, Does not Jesus Christ?) "Let Calvinists have organizations by themselves. Free-grace believers by themselves, and so on."

"And so on!" But, how far "on"? Let us see: There will need be several kinds of Calvinistic organizations; for there are several classes of Calvinists: there are "Hyper-Calvinists," "Strict Calvinists," and "Moderate Calvinists." These are subdivided by opinions on various topics. For instance, in regard to church government, there are Calvinists who believe in Episcopacy, in Presbyterianism, in Congregationalism, and in Independency. Calvinists believing in Episcopacy are separated into "High Churchmen" and "Low

Churchmen." Calvinists believing in Congregationalism are divided by the Baptismal question. Some of them are Baptists; some are Pedo-Baptist. Calvinists believing in Presbyterianism are divided into the "Regular" (as the Church of Scotland) and "Dissenting." Dissenting-Presbyterian-Calvinists are divided into "Relief-Synod," "Reformed-Synod," "Seceder," and so on. Seceder-Dissenting-Presbyterian-Calvinists were formerly divided into "Burghers" and "Anti-Burghers"; which, however, were mostly united some thirty years ago, and now form the "United Secession Church." But this does not include the sect known as "Original Seceders."

Now, if a difference of opinion respecting "Free-will" can justify us in saying, "Let Calvinists have organizations by themselves, and Free-grace believers by themselves," why may we not say also, let the "United Secession"-Dissenting-Presbyterian-Calvinists have organizations by themselves, and the "Original Seceder"-Dissenting-Presbyterian-Calvinists by themselves! And if we may say, "Who desires to class in the same church an honest Calvinist and an honest Free-willer"? why may we not also say, Who desires to class in the same church an honest Pro-Slavery-Methodist-Episcopal-believer-in-the-Immersion-of-Believers-only, with an honest Anti-Slavery-Methodist-Episcopal-believer-in-infant-sprinkling? Or to go "on" yet further (for all this talk is about opinion qualifications concerning which the Bible says nothing), Who desires to class in the same church a Protective-Tariffite and a Free-trader? Why should there not be parties of Free-trade Christians and High-tariff Christians, each having an organization by itself, as well as the Calvinists and Free-willers? Is not Free-trade as proper a test of church fellowship as Free-will? True, the Bible does not authorize us to make Free-trade a basis of church fellowship, but neither does it to make Free-will. Now, to go "on" still further—Why should we not justify the formation of a new sect upon the basis of every new notion that any good man may chance upon and imagine to be important? Yea, why not? "No two can walk together except they be agreed," says a good brother, before quoted: and another brother—a former editor of our New England organ and now an ex-member of the "Connexion"—assures us that good men "ever will, in the nature of things, differ more or less in their theological views; and to fuse them into one organization is not the way to promote Christian union."

I say, then, let sects and divisions be multiplied. Let every view and every opinion in theology be made the basis of a separate sect-organization. Let our hundreds of sects become thousands. In every village where one church would be sufficient (but where there are now two or three), let there be a dozen or twenty. And then let all these churches sedulously cultivate a denominational spirit. Let every good man connected with them tell his brethren—"We are a sect. I sincerely hope we will be more denominational than ever! We must look to our own interests. Our children should be taught to love the denomination of their fathers' choice. I will use all the influence and means in my power to advance our denominational interest in preference to all others."

If every member in every sect of the thousands thus to be formed should so resolve, gracious Heaven! when would the prayer of Jesus be answered, and His followers become one?

"The prayer of Jesus! Did Jesus pray for the unity of His followers?" Indeed He did. Read His prayer recorded in the seventeenth chapter of John's Gospel:

"Holy Father! keep through Thine own name those whom Thou hast given Me, that they may be one as we are. . . . Neither pray I for these alone, but for them also who shall believe on Me through their word; that they all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me."

Christians would be one in a very intimate sense, if they were one as Jesus and His Father are. If all Christians were one in them, then were separations and strifes and discords ended forever.

And why should not unity reign in the fold of Christ? God has provided His followers with every element necessary for unity. The Church has ever had one faith (Eph. 4:5). In this "one faith" all Christians are united, how much soever they may be at variance in their opinions. Then again, we have "one Lord," "one hope," "one calling," "one baptism." There is also "one Spirit," and it is said in Scripture that Christians "have been all made to drink into one spirit" (1 Cor. 12:13). In this consisted the unity of the first Christians—"the multitude of them that believed were of one heart and of one soul" (Acts 4:32). Nothing is said about their opinions; we are told simply that they were united in affection and in purpose. They kept "the unity of the spirit"; and

"by one spirit they were all baptized into one body" (1 Cor. 12 : 13).

In several places in the New Testament the Church is represented under the figure of the human body ; of this mystic body Christ is the head, and all His followers are members. So Paul in a certain place says,

"As we have many members in one body, . . . so we, being many, are one body in Christ, and every one members one of another" (Rom. 12 : 4, 5).

In another place, 1 Corinthians 12 : 24, 25, the same Apostle tells us that

"God hath tempered the body together ; . . . that there should be no schism in the body, but that the members should have the same care one for another."

God therefore designs that the utmost unity shall reign in His Church—that it shall be "One Body." But how, I pray you, can the Church become "one body," so long as it is sundered into a thousand fragments? How can we be truly "members one of another," while we are separated into innumerable sects, and will hold no church fellowship with each other? And how can Christians feel "the same care one for another," when each connects himself with a little exclusive party; and determines that he will "use the means and influence in his power to advance her denominational interest in preference to all others"?

My brethren, we have no right, under any pretense, to make divisions in the Church of Christ. We have no right to form an ecclesiastical organization upon principles and regulations of our own devising, and name it a Christian church.—We have a right—we who are Christians in any place—to associate as a church upon the principles established by Jesus. If we do this, we shall be a Christian church differing from the Church universal only as the part differs from the whole. In this case we shall be true unionists ; and all who refuse our fellowship, knowing that we stand upon the original principles of the Church, will be schismatics ; and must answer to God for their sin.

Into the Church thus constituted, we have no right to refuse admission to any Christian who applies for our fellowship. All local churches, being parts of the Church universal, should be governed by the laws which Christ has ordained for the Church : not by conferential enactments, and regulations of their own invention. They shall also extend the same kind of fellowship,

and practice the same kind of communion, that Christ has instituted for His one Church. In so far as any church recedes from the observance of those laws which Christ has ordained for the government of His Church, either by dropping some of them or by adding others of their own construction; and in so far as any church adopts any other basis of fellowship, or establishes any other kind of communion, than that which the sole Head and Lawgiver of the Church has appointed; in so far, that church becomes either a mere human institution, or a "synagogue of Satan."

Some there are who, I fear, will deem these remarks unkind or unreasonably earnest. I assure such that I design no unkindness by these remarks. If I have spoken very earnestly, it is from a conviction of duty caused by a sense of the enormous evil of sectarianism. That sectarianism is an evil, most thoughtful persons admit. But the mass of those whose attention has not been particularly given to its principles, and who have seen little of its practical working, will scarcely deem it so great an evil as I have represented it. Oh! that they might see it in all the horrid deformity of its real character. Oh! that God-fearing men everywhere would join heart and hand for its overthrow. Oh! that the youth of our country—as yet untrammelled by sect influences, and generously aspiring to worthy deeds—would be persuaded to cast the weight of their talents and influence against sectarianism, that monster enemy of man and of God.

Am I too earnest in this? Well, be it so—I cannot speak carelessly and dispassionately of sectarianism. I cannot forget that my Saviour, with almost His dying breath, prayed earnestly for the unity of His Church. Could He remember it in the dark hour of His death-agony, and shall His follower forget it? Nay! Be such prayer ever upon my tongue, and its spirit ever in my heart!—"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; . . . that the world may believe that Thou hast sent Me."

The conversion of the world to Christianity is thus suspended upon the unity of Christians. Make all believers truly "one"—one in spirit, one in aim, one in holy effort—and you bring all nations to the feet of Jesus. Divide the Church by sects and conflicting interests, and you deprive the Gospel of its power, and strengthen the hands of unbelief.

"What few religious promptings have fallen to my lot," said a young man of fine talents and influential position, "are ever encountered by the great stumbling-block of sectarianism." This is the experience of multitudes. The divisions in the Church are the great stumbling-block by which many fall into indifference and skepticism and ruin!

O Sectarianism! thou enemy of all righteousness! thou bane of charity! thou fomentor of infernal discords! thou who art fattening upon the bleeding hearts and ruined souls of men! thou who hast mangled and torn asunder the mystic body of the Son of God! thou who hast mocked His expiring agonies, and set at naught His dying prayer! Arch-fiend of the universe! God hasten thy return to thy native hell!

And He will hasten it. Sectarianism shall not always curse the earth, and rend the Church of God. Messiah's prayer shall be answered. "He shall see the travail of His soul and shall be satisfied." The "Body" of our Great Master—like Him entombed a while—shall arise and live. "The Lion of the tribe of Judah" will again prevail. With the grasp of omnipotence will He raise His Church from her grave, and will speak in her ear that long lost word of her ancient power, "Love one another:" and the living Church will hear it and will speak it again,—Love one another! Ah! could we understand it, in this lies the power of our religion. So, at least, the primitive Church believed, and so its example evinced. "See how these Christians love one another," was the testimony which the faithfulness of the primitive believers extorted from their adversaries. The living, ever active love of the early Christians was the argument that stopped the mouths of skeptic-sophists, and the power that blunted the sword of persecutors. It was this that caused the pagan nations to cast away their idol-gods and bow to the authority of Jesus. It is this that the Church needs now. It needs a revival of the spirit of Divine love—of brotherly kindness—of charity, that it may learn to bear with the weakness of brethren—and of self-devotion, not to sect interests, but to the universal interests of the kingdom of God.

This is what the Church needs, and this is what our Connection needs. We must cease our scheming and contriving for mere denominational advantage, and must learn to regard the interests of the whole Christian brotherhood. We should have less theologizing: we have so much of it that many of us

have fallen into the error of regarding a few controverted dogmas as the very vitality of our faith. We cannot prosper if we are much occupied with disputings about opinions—with theologic hair-splittings and dogma-mongerings. The atmosphere which nourishes these things is destructive of spiritual health. Let us abandon it to those who find it congenial. Let us determine to accept Christianity as the life of the heart—as a love-religion. This will do us good. This is what “our churches” need. We do not need a new form, but a new life—not coincidence of opinions and uniformity of practices, but the unity of the spirit—not an adoption of “obligatory” confederal enactments, but an increased obedience to God’s commandments.

An esteemed brother says :

“If we would promote union and harmony among us, there is a far better course than making laws. Let us not be so self-righteous—pretending we have done the best under the laws we have. Let us own that our law is perfect, and that we have failed in obeying it; and now, let us yield fully to its commands, and plainly teach them to all the people. For this purpose we need no conference or council to tell us what to teach. Our true course is to bring out the law of the Lord as God Himself caused it to be written; and not on the authority of men assembled in conference; but on the authority of the God of heaven—not as the faith of ‘our sect,’ but as the Gospel of Jesus Christ. Christian union is not promoted by commands, laws, or tests, established by men in council; but by plainly teaching the Gospel of Christ, and urging obedience thereunto by the authority of God.”

These are true statements. They deserve especial consideration of the ministry of our Connexion. I wish we might all realize the immediate, pressing necessity of fuller and more faithful dispensations of gospel truth. We should preach more truth from our pulpits; more home truth, more practical truth. We should have less to say of dogmas, and speculations, and theories, and should devote ourselves rather to preaching the fundamental facts, and enforcing the life-giving principles of the Gospel.

Our pulpit instructions should take a wider range. They are narrow and restricted. Many of the great interests of the Church they scarcely touch. There are truths which society is languishing to hear, and which it should hear from the pulpit;

but, alas ! the pulpit rarely utters them. Such are those truths which concern the physical and social welfare of mankind. The pulpit should teach men the conditions upon which God has suspended their physical perfection and happiness. It should teach them the proper government of the animal appetites. It should teach them how to render the body subservient to the supreme interests of the soul. "The body," says Paul, "is for the Lord" (1 Cor. 6 : 13). In accordance with this principle he taught that it is the "reasonable service" of men to present their bodies "a living sacrifice, holy and acceptable unto God" (Romans 12 : 1). Were there more sanctification of the body, there would be more sanctification of the spirit ; that is, were men more faithful to study and obey the laws of their physical being, many of the hindrances to virtue, which they now experience, would be removed. Instruction of this kind comes properly within the province of the pulpit ; for without it, how shall men be able to glorify God in their bodies ? (1 Cor. 9 : 20), and whether they eat or drink, or whatsoever they do, to do all to the glory of God ? (1 Cor. 10 : 31).

I think that the laws of man's physical nature should be explained and enforced in the pulpit. I think that the general usefulness of the pulpit would be much increased, were it more frequently occupied for the promulgation of those truths which regard man's physical and social interests. This class of truths—ever important—has at the present time a special claim upon the attention of the ministry. Look at the alarming prevalence of gluttony and sensuality. See how secret vice is eating out the life of multitudes of the youth of our country. Here are causes continually operative, whose certain effects are to blunt the moral sensibilities of their subjects, and to unfit them for spiritual perception and elevated thought. To these evils I see not how the ministry can remain indifferent. Upon the pulpit devolves, I believe, the solemn duty of exposing these evils, and attempting their cure. They should be made the subject of careful and judicious, but at the same time, earnest and faithful appeals to the consciences of men. Happy will that minister be who, in the day of his departure, can adopt the words of Paul—"I kept back nothing that was profitable unto you ; . . . for I have not shunned to declare unto you all the counsel of God."

There is another much neglected class of truths that society

is suffering to hear. I refer to those truths which relate to man's social welfare.

Multitudes are struggling in social positions to which they are mentally and physically unadapted. And, because they are thus unadapted, their life proves a failure for themselves, and a disadvantage to society. What course should the pulpit pursue in regard to these things? Shall it leave society to struggle out its own deliverance from the multiplied evils which oppress it? Or, shall it not rather interest itself in the social movements of the age; secure the sympathies of the struggling masses, and teach them how to apply the principles of Jesus in every emergency arising in their social progress? I trust that *our* pulpits will not fail to speak earnestly and plainly of the wants, duties, and social elevation of that large portion of our race, to whom it was emphatically said by the Saviour, "The Gospel is preached."

Let none fear that the dignity of the pulpit will be compromised by such a course. The real dignity of the pulpit consists in its faithful dispensation of truth. It is the appointed dispenser of all useful truth. And the Church is a divinely instituted society for universal reform. Hence, every evil that afflicts society or individuals comes properly within the province of church action and pulpit ministration. Though we are never to forget that the great evil of society and of man, the source of all human woes, is a heart evil; and that the chief attention of every faithful reformer must be directed to the production of a radical change in individual hearts and lives.

"Make Christians," says the celebrated M. Guizot, in an address recently delivered before the French Bible Society, "make Christians; it is Christians that our society requires. I say Christians, that is our name; that is what we ought to propagate. Our society ardently desires to make Christians everywhere. It calls by that name all who take the sacred writings as the basis of their faith, of their hope and of their charity. Whether they be in the bosom of the Catholic Church, or in the different branches of the Protestant Church, it sees in them Christians and brethren. Union in the party of political order is recommended, and rightly so; that union is in fact the only means of safety; but it is not less necessary to the party of moral order. The question is now between Christianity and Impiety, which affects to advocate the interests of

Humanity. All Christian forces should unite against the common enemy—they can do it. A new fact has introduced itself,—liberty of conscience in the Christian Church. Let that liberty be accepted and respected by all Christians; it will secure their union, and the triumph of the common faith.

“But beware of a factitious and forced union; be Christians to the fullest extent of the word. Love one another; that is charity. Support one another; that is tolerance. Respect one another; that is the right of liberty. Assist one another; that is your well understood interest. On these conditions, and on these alone, there is safety for society. We are in the path of that safety. Christians be all together under the standard of the cross—*Hoc signo vinces.*”

Nobly and truly said! “It is Christians that our society requires.” It is Christians that the Church needs for its purification; that the world needs for its deliverance. Oh! for more Christians; for true-hearted, self-denying followers of Jesus! Oh! that an end may speedily come to the wild, destructive reign of Dogma and Sect; and that their place may be occupied by Christian Obedience and Brotherly Love!

The address aroused the convention, it aroused the whole “Christian” Connexion, it aroused other religious bodies. It no doubt disturbed some, angered some and perplexed others, leaving them in doubt where they themselves stood, but it went steadily forward in its course winning new friends to the cause of sane religion, winning new friends for the fearless man who spoke from the depth of his heart in all charity and kindness. Its splendid temperateness, no less than its absolute sincerity, appealed. Sharp discussion followed its delivery coupled with the introduction of a resolution requesting that he withdraw the paper from publication in the *Tribune*. All acknowledged its potency, though many feared its effect, but the resolution was voted down and Truth went on its way.

VII

AT BLOOMING GROVE

AS we follow the career of Austin Craig from its beginning to the end of an all too short life, we shall find that it was a constant succession of advances. There were no retreats. There were no weakening concessions, no temporizing, no hesitation, no deflection. There were battles for the right to be fought, but he was equipped for them in the strength of a splendid Christian manhood, and he fought them always in the open. The preliminary work as an itinerant preacher proved invaluable to him as he entered upon a larger field. It had broadened him. It had shown him many sides of life. It had brightened him by its attrition and strengthened him by its culture. Feltville, too, had helped fit him for the broader field. He had stayed just long enough in the itinerary, long enough to brush up against men of diverse types, long enough to gain the needed experience, not long enough to fall into the sad groove of the hackneyed travelling preacher, often improvident, always poor, frequently robbed of all self-respect by humiliating dependence upon charity.

The work at Feltville was so difficult a one, his labour there was watched with deep interest by many who had hoped to gain him for their own congregations. It was so signally successful it heightened the interest in his pastoral power and opened the way to calls to larger fields.

In Orange County, New York, near the Hudson River, is situated Blooming Grove, a lovely country place within a rich farming region. It contained an historic church.



THE BLOOMING GROVE CHURCH

"On the hill stood and still stands—may it always stand!—the great white church which every Sunday in the year opened its doors to all, who found in it rest and hope. Simplicity itself in architecture, without post or gallery to obstruct the view, its one huge room offering comfortable seats to more than a thousand people and its broad aisles and generous passages speaking safety and comfort, the church itself was inspiring."

It was established in 1757, and had been ministered to by preachers of the Congregational and Presbyterian faiths. The church was founded by a colony of immigrants from Long Island, descendants of the Puritans. The parish was a large one and the church commodious and modern. The members of the church were largely well-to-do farmers of the region. They were a sturdy, God-fearing company of men and women, devout in their faith but singularly open to the truth. There were more college-bred men in that church than in any other in the county. They were thinking men and women. They had been for nearly a century identified with an orthodox faith, but while they clung tenaciously to the essentials of real religion, many of them were not satisfied with the man-made theology of the day but were ready and anxious to accept a broader faith. The church, in the words of the pastor who was to be called to them, was "an example of the powerlessness of ecclesiastical creeds and denominational prudential regulations to hinder religious progress and to exclude new light."

In 1824, Rev. James Arbuckle of Philadelphia, became pastor of the church. He was of the Presbyterian faith, affiliated with the Presbytery of the Hudson. He was a vigorous thinker with a will all his own. He preached certain things which some of the congregation did not like and they severely arraigned him for his departures from the Presbyterian creed. The major portion of his congregation, however, adhered to him and he led them as their pastor until his death three years later.

The church was then supplied by different ministers while an earnest search was continued for some man who could fill the needs of the place. The time was ripe in the church for a change, or, better put, for a broadening. Though it may not have taken shape in words there were many indications that it was destined to become an inde-

pendent church. There had been powerful preachers in the church in the past, men of thought, vigour, originality, effectiveness: it would not do that any one less talented should be chosen.

One day some member of the congregation bethought himself of the young Christian minister, Austin Craig, who was winning such favourable notice as a pastor, a deep thinker, a sound and broad scholar. He seemed precisely the person. A call was extended to him to become the pastor of this historic church. In answer he wrote the following letter :

"New York City, Nov. 15, 1850.

"H. J. MOFFAT,

"Blooming Grove, N. Y.

"DEAR SIR AND BROTHER :

"Your letter of the 4th instant, inviting me to assume the pastoral relation to the church at Blooming Grove, was placed in my hand a few days ago by Brother Lane. I tender my thanks to the church for this unexpected and gratifying expression of their confidence. Before I signify my acceptance of the invitation, I wish to afford the church an opportunity of becoming better acquainted with my doctrines and principles, and of reconsidering their vote inviting me to become their pastor. The relation sustained by a Christian pastor to the church of his charge, is too intimate and important to be hastily formed or hastily dissolved. I purpose therefore (if the Lord permit) to preach to the church at Blooming Grove on Sunday the 24th instant, with a view of making a statement of my views of Christ and His Gospel (so far as it shall seem proper), for the satisfaction of the church. If, after I shall have made this statement, the church shall still desire my pastoral services, it will be my pleasure to accept their call.

"Faternally yours,

"AUSTIN CRAIG."

Not long afterwards he sent the following letter to his old friend David Felt, the founder of Feltville, which brought out the letter of commendation given in the preceding chapter :

"About two weeks ago I received from the Independent Presbyterian Church at Blooming Grove, N. Y., a very unexpected 'call' to become pastor of their society. The knowledge which I had obtained of the people of that section, in two visits which I made to Blooming Grove this season, produced a very favourable opinion of them, and led me to regard with some interest the 'call' thus given me. I replied stating that I would visit them before finally answering them, and would preach my views of Christ and the Gospel; after which, if they should freely and unitedly reaffirm their former vote, I should be disposed to accept the 'call.'

"Pursuant to this view, I visited them Sunday before last, preached to them as I purposed, and have received from their clerk the statement that their 'call' has been reaffirmed. It seems to me that I ought to accept this call. My reasons are these:—The situation is one, in every respect, desirable; in a fine region of country, in a wealthy and very intelligent community—a large and influential society, and a fair prospect of extended influence and usefulness. Besides, the salary is ample, and the pulpit labour required very light,—one service per day—leaving me much leisure for other means of usefulness—the pen, etc.

"A second consideration which inclines me to accept the call is drawn from the nature of my connection here; I need not tell you that you, yourself, are, pecuniarily at least, the 'Society' of this place. The permanence of my situation here, is, then, at the utmost, identical with the continuance of a single life. Some time, it might be expected, should I live, that your withdrawal from the village, by death, or otherwise, would end the enterprise of the Free Religious Society, which your liberality has hitherto sustained. Such a situation as is now offered me, is not to be found within the limits of my own denomination; and it is not likely that I could find at any time hereafter, a place equally to be desired on so many accounts. In view of these facts, I defer to your judgment, whether it would not seem advisable for me to accept the proffered situation.

"In saying these things, I beg you will not understand me as hereby implying any dissatisfaction with my present position. I believe that I have found it as pleasant as any one in the same position could find it. The people of the village, without exception, as well as yourself and Mrs. Felt, have ever

shown me all proper kindness and regard ; and I will here take the opportunity to thank you and her—in this somewhat formal way—for your many hospitalities and kindnesses to me. You have done much, pecuniarily, for the establishment and support of the Gospel in your village.”

In March, 1851, he was installed pastor of the church at Blooming Grove. It was a long pastorate which followed, where the closest possible intimacy between pastor and people blossomed and fruited in mutual regard. The church building was large and well equipped, the largest country church in the county. It seated about a thousand. Connected with the church was a flourishing academy. But one service a day was held, in the morning, with a lecture in the middle of the week. “Far better,” the new pastor wrote, soon after accepting the charge, “this praiseworthy practice of one sermon a week, than three sermons a week and a lecture besides in the middle of the week. I wonder what young man is competent to preach 200 sermons a year worth listening to? I should much rather my minister should preach fifty than 200.”

Much leisure was now given for the deep study he had begun into the Greek and Hebrew. He had leisure, too, for writing, and he began that long course of contributions to the press which continued to his death. The physical location of the church was most attractive, too, and conducive to reflection and study. “The Blooming Grove church, parsonage, academy and district school-house,” he writes to a friend, “occupy the summit and shoulder of a hill covered in part even now with the oaks which more than a century ago embowered the first social and churchly life of the town, and suggested its appropriate name, Blooming Grove. But the churchgoers can no longer step over, at ‘intermission,’ from the church door to a tavern near by,—as ancient traditions hint.

For the town of Blooming Grove has since those days been the 'banner town' of the county, for temperance. And as for that sacred spot—the original Blooming Grove, there is now no tavern, no, nor store, nor post-office, within two miles of it. For reading and study, for meditation and communion with one's own heart, this Blooming Grove is the fittest of places."

A lecture course was established and each winter season prominent speakers from the larger cities were heard. It was as a result of correspondence with one of these lecturers, the Hon. Horace Mann, then—and shall we not say even now?—one of the foremost educators of America, that Mr. Craig became acquainted with Mr. Mann. It was an acquaintanceship that deepened and strengthened with the years, uniting in close sympathy two men of large powers. The compensation paid for these lectures, twenty-five dollars a night and travelling expenses, seems curiously inadequate when the character and standing of the speakers are taken into consideration; but it was not a day of billionism.

The day before Horace Mann delivered his first lecture in Blooming Grove, he wrote to his wife:

"Some natural affinity has led these people in their search, to find their present man, Mr. Austin Craig. He is now about twenty-eight years of age, and a most extraordinary young man. He was led to invite me here by seeing my 'Thoughts for a Young Man.' He devotes himself very much to the young. He is very earnest and sincere; has a fine cerebral development, though small in the lungs. His introductory remarks this morning and also his sermon were exceedingly beautiful in spirit and in manner, all based on phrenology,¹ and full of most

¹ Phrenology is here used in its older sense synonymous more nearly with psychology. Mr. Mann was an ardent admirer and personal friend of the Englishman George Combe who defined phrenology acceptably to Mr. Mann, as "The philosophy of the human mind as manifested through the medium of the brain."

delightful religious spirit. His people are sensible enough to have but one service a day ; so we have spent the afternoon together, in company, too, with a college-educated farmer ; and I find them full of a love of truth, entirely emancipated from old theological dogmas, and sympathizing hereby with all progress. Aside from Howe and Downer, I hardly know another such a lover of the true, and yet so young. He wrote to me a long time ago for liberty to publish an edition of my ' Thoughts for a Young Man,' for gratuitous distribution."

Incidentally a word as to this address by Mr. Mann. It had originally been delivered before the Boston Mercantile Library Association, on its twenty-ninth anniversary. It was a searching address, rich in rare thoughts, powerful in arrangement, convincing in logic, appealing in its call to a nobler life. In a day when the question of the accumulation and hoarding of unnatural wealth occupies so important a place in the public mind, it is of interest to quote Mr. Mann on the subject, more than half a century ago :

"I wage no war against wealth. I taint it with no vilifying breath. Wealth, so far as it consists in comfortable shelter and food and raiment for all mankind ; in competence for every bodily want and in abundance for every mental and spiritual need, is so valuable, so precious, that if any earthly object could be worthy of idolatry, this might best be the idol. Wealth as the means of refinement and embellishment, of education and culture is not only universal in its comprehension but elevated in its character ; wealth as the means of perfecting the arts and sciences, of discovering and diffusing truth is a blessing we cannot adequately appreciate. . . .

"But wealth as the means of an idle or voluptuous life ; wealth as the fosterer of pride and the petrifier of the human heart ; wealth as the iron rod with which to beat the poor into submission, is all the curses of Pandora concentrated into one. . . . Great wealth is a misfortune because it makes generosity impossible. There can be no generosity where there is no sacrifice, and a man who is worth a million dollars, though he gives half of it away, no more makes a sacrifice than (if I may

make such a supposition) a dropsical man whose skin holds a hogshead of water makes a sacrifice when he is tapped for a barrel. He is in a healthier condition after the operation than before it. . . . A fortune is usually the greatest of misfortunes to children. By taking away the stimulus to effort and, especially, by taking away the restraints of indulgence, it takes the muscles out of the limbs, the brain out of the head, the virtue out of the heart. . . . Vast fortunes are a misfortune to the State. They confer irresponsible power ; and human nature, except in the rarest instances, has proven incapable of wielding irresponsible power without abuse. The feudalism of Capital is not a whit less formidable than the feudalism of Force. The millionaire is as dangerous to the welfare of the community in our day as was the baronial lord of the Middle Ages. Both supply the means of shelter and raiment on the same conditions ; both hold their retainers in service by the same tenure, —their necessity for bread ; both use their superiority to keep themselves superior. The power of money is as imperial as the power of the sword ; and I may as well depend upon another for my head as for my bread. The day is sure to come when man will look back upon the prerogatives of Capital at the present time with as severe and as just a condemnation as we now look back upon the predatory chieftains of the Dark Ages.

“ But in speaking of the criminality of hoarding vast wealth, whether to gratify acquisitiveness or to maintain family pride regardless of the suffering it might relieve, the vice it might redeem, the ignorance it might instruct, or the positive happiness which in a thousand ways it might create, one grand exception should be made : The right or wrong of amassing property depends upon the motive that prompts it. . . . On the last day it will be revealed whether the man of vast wealth, like Stephen Girard, has welcomed toil, endured privation, borne contumely while in his secret heart he was nursing the mighty purpose of opening a fountain of blessing so copious and exhaustless that it would flow on undiminished to the end of time ; or whether, like John Jacob Astor, he was hoarding wealth for the base love of wealth, hugging to his breast in his dying hour the memory of his gold and not of his Redeemer ; gripping his riches till the scythe of death cut off his hands, and he was changed, in the twinkling of an eye, from being one of the richest men that ever lived in this world, to being one of the poorest souls that ever went out of it. . . .

“Honour to a merchant is what valour is to a soldier. But compared with the merchant who effects insurance upon property already lost, or smuggles goods, or gambles in stocks, the beggar that binds a babe and blisters its body into sores in order to excite the compassion and extort the charity of the benevolent, is an honourable man. . . . Is there a young man in this city who desires to be enumerated in the moral census as a rascal subject of that rascal kingdom of which Hudson, ‘the railway king,’ is the rascal sovereign?”

The names of a good many prominent men of the day were on Mr. Craig’s list of lecturers,—Rev. Henry Ward Beecher and Horace Greeley among them. Just before he went to the Feltville pastorate Mr. Craig had published a pamphlet on “The Unity and Faith of the Christian Church.” It attracted the attention of Horace Greeley, then the vigorous and powerful editor of the *New York Tribune*. Mr. Greeley pronounced it the best production he had every seen on the subject and ordered 500 copies, concerning the delivery of which the young writer, in indicating to the publisher his mailing list, said :

“The other 500 of the entire work, without covers, to be sent to D. Felt’s store, New York, directed to Horace Greeley, Cor. Spruce and Nassau Sts., N. Y.”

No doubt Mr. Greeley’s interest in the young man through his vigorous and effective pamphlet was one of the chief factors in inducing him to make the journey from the city and to appear in the Blooming Grove course. The accompanying autograph letter from Mr. Greeley will be of interest in this connection : plainly it was written in the days when the chirography of the great editor had not yet become a matter of national interest.

In addition to the lecture course a reading circle was established in the church. In a letter to his dear friend, Rev. H. W. Bellows, of New York, Mr. Craig speaks thus :

"I foresee that the snow-storm which now drives upon us from the north will prevent the assembling of our people at church to-day; so, having leisure, I will write you, which I have several times purposed to do since I last heard from you. I know not whether the same cause may prevent you from meeting your society to-day; but I know that you are preaching now, stormy as it is. You preached in this community yesterday, too, to about a dozen auditors; and I think it probable that you will preach the same sermon before our 'Reading-Circle' some of these evenings.

"You don't know what our 'Reading-Circle' is, do you? Well, it is a weekly gathering of the young people of our community, for the purpose of mental and social improvement. The social inclinations of our townspeople are very strong; and heretofore they have found vent chiefly at those old-fashioned gatherings called 'parties,' where heels were exercised more than heads, and from which the gray morning often witnessed the return of their exhausted owners. Such meetings were very frequent in this region until the last winter, when they received a stunning blow from the series of lectures which attracted so much attention among us. This season some of our young men and ladies formed themselves into a society to meet weekly at each other's homes, for reading, conversation and music. They have met eight or nine times, and the result is cheering. New Year's Eve they assembled at the parsonage, in number about one hundred and forty."

Following this he gives a clear account of the programme presented which embraced readings from strong writers, discussion, original essays, humorous poems and the like. He mentions the many lecture courses in the towns of the region and then adds:

"What is the meaning of this rage for lectures? The pulpit evidently does not supply all the moral truth that is craved by society. The lectures interest me as a means of bringing together men of various parties and sects upon a common ground of interest and sympathy. They are a kind of secular Church, with Catholic grounds of admission. I think that they will react upon the pulpit, making its themes more practical and its manner more popular, though, I hope, not less adapted to the

holy themes of faith. I have seen ministers of different religious sects gathered together to hear a lecturer,—sometimes clerical, sometimes laic,—discourse to them of principles which they would not probably have trusted themselves to hear from a pulpit.

“What a noble enterprise is that of Peter Cooper! You know him, I presume. I hear that he is a Unitarian, and I should think him also a Christian. I am sure of one thing, that if a business man desires to learn how to buy the utmost possible with his money, he must take lessons of One who, I fear, is seldom regarded as a counting-room authority, though He has a supreme right to be considered as such. Such men as Mr. Cooper, and the late excellent Mr. Lawrence, are gleams of sunshine between dark clouds of selfishness that begirt the commercial heavens. I wonder if there is not in New York, or elsewhere, some wealthy steward of God who would devote of his means to the printing of a cheap select library for the poor and for children?

“Two causes operate to prevent the common people from possessing books; the first, books are generally too dear; the second, they are not generally accessible. The works of Dr. Channing are models of excellence, neatness and cheapness. Suppose, now, that one hundred volumes of the same size and style should be put at the price of thirty-three and one-third cents per volume, or thirty dollars per set, embracing, in fair proportion, the very best works on history, science, morals, etc., of such as are especially adapted to the improvement of common readers. Such works, to name a few without regard to order, as Dymond’s ‘Moral Essays,’ Combe’s ‘Constitution of Man,’ Butler’s ‘Analogy,’ Dewey’s ‘Sermons on Human Life,’ Guyot’s ‘Earth and Man,’ Nichol’s ‘Architecture of the Heavens,’ Mitchel’s ‘Lectures on Astronomy,’ Miller’s ‘Old Red Sandstone,’ Humboldt’s ‘Cosmos,’ perhaps,—yes! Miller’s ‘Footprints of the Creator.’ A few biographies like those of Dr. Channing, and those of Mary Lyon and Mary Ware; a few of the best volumes of poetry; and if you would add a few works of fiction of the character of Frederika Bremer’s, I would not object. I have indicated a few as a sample. To issue and colporteur such works through the country would, I think, be a noble field of use to society.

“But chiefly I would delight to see some one take in hand the publication of a cheap, neat, good library for children.

'The Tract Society publications,' some one may say. Oh! oh! I never dreamed, until the care of the lambs of a flock led me to seek out books to put into the hands of children, how few really good books there are, adapted to children of from eight to fourteen years of age. I have several times applied to gentlemen whose positions allowed the conclusion that they could direct me in my search for suitable books for children, and have invariably been disappointed in the result. How exceedingly thin the intellectual food served up in most of the books for children! I would not, indeed, forget that 'strong meat' belongeth to men of full age, while *milk* is for babes. Yes, but let it be *pure* milk; some of it is abominably watered. Mr. Abbott's 'Rollo,' and 'Lucy,' and 'Jonas,' and 'Franconia' books are among the best that I have been able to find for children.

"I know that it must be difficult to write books for children; more so than to write for men; and those who write would do well to remember that something more is necessary in books for children than that they should be made up of short and easy words. How to give the infinite beauty that exists in nature and in God expression to the capacity of a child's mind and heart—that is the problem.

"Just now an odd thought came into my head: what sort of a book do you think that Jesus would have written for those little ones whom He called to Him and blessed? He could have done it, I think; could have written a book that children of tender age would have delighted to read—those well nurtured, I mean. And I am not sure but the history of His own life, embodied in fireside stories by the lips of kind and wise Christian parents, is the best nourishment for infant minds.

"But we want books, too, for the little ones; and mothers must write them. Christian mothers, possessed of well-stored and highly cultured minds must fulfill the mission of extracting from nature, Providence, science, and life their choicest beauties, and, adapting them to infant comprehension, in simple but noble language, must send them forth to fill the void now existing in our literature; and some munificent soul must embody a hundred of them in neat and very cheap volumes, and diffuse them through the community. How nicely it all sounds!"

More and more frequent calls now came to him for writing on various subjects and for editorial aid upon

various of the church periodicals. To one editor who was about to establish a magazine he wrote, after speaking of a promised contribution in the form of an essay :

"I observe that your projected magazine is quite freely criticised in the *Palladium* as an unwarranted and uncalled for project. If I might assume to express an opinion I would recommend that you pay no attention in your enterprise to any denomination. Do not claim for the magazine that it is the representative of 'Christians,' 'Unitarians,' 'Protestants,' 'Liberalists,' or any class, but only an organ through which earnest individuals may utter their convictions and commend the faith of Jesus. . . . Let the brethren who have freely criticised the new magazine in the *Palladium*,—let them alone. It is hardly worth while to suppose that every word that is uttered is of sufficient account to be repeated and refuted. Five hundred years hence the echo of these loud-spoken words will be lost in the general din of other small sayings and the universe will be moving on in grandeur and glory under the guidance of the Redeemer."

Along more than one line, as the pastorate progressed, this leader of his people was guiding still other men and women than those under his immediate charge ; and so it was to be through all the years, his field ever steadily widening, ever bringing larger and larger numbers under the rare influence of his life.

VIII

PROGRESS AT BLOOMING GROVE

THE leisure which came when once he felt himself settled in his new pastorate found expression in deeper sermons, in more extensive study in many directions, in a stronger mental output through the press. The quiet of the place, the absence of distracting turmoil, the close companionship of the best books and periodicals, the sympathy of the earnest folk among whom he laboured, the intimate touch with nature of which he was so passionately fond, all combined to lead him outward. Nor did the leisure bring the indifference and apathy a weaker man would have shown ;—to him it was an open door to larger things.

Without in any sense disparaging the men with whom he came in contact in the days when he preached in so many different pulpits,—men who were possessed of noble and rugged characters and who preached with all their devoted hearts a Gospel as full and broad as their limited opportunities permitted,—it was yet true that, as the work at Blooming Grove advanced, he came more and more in touch with men who not only appealed to him by the clarity of their views and the breadth of their outlook, but who exerted a strong influence upon him and made deeper and more satisfying the joy of service.

The letters he writes now show more and more disinclination to discuss technical theology, more dependence upon the essentials. Frequent letters came from some of the older preachers in the Christian denomination who

feared he was slipping away from their denominational bounds. While he was as undenominational in the better sense as a man well could be, he still held his relations with the Christian Connexion; with them holding the Bible far above all creeds. Answering a letter from one of his own faith he says :

"I do not occupy much of my time in preaching about baptism; nor do I wish to write about it. God sent me not to baptize, but to preach the Gospel. I tell people to study the Scriptures prayerfully, and when they become convinced that it is their duty to be immersed in the name of Jesus, to submit readily and heartily. For my own part, I wish to leave the word of the beginning of Christ and go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptism and of laying on of hands, etc., etc. I think Christian peoples have been throwing water at each other on the shores of Jordan quite long enough. Let us now go up, and possess the spiritual Canaan. There are things more important, certainly, than the mode of baptism."

And to another on the same topic :

"I do not feel as much interest in the baptismal question as many of our brethren appear to possess. There are matters of more consequence; and I would rather devote my time to them. I do not think baptism of no consequence; but of less consequence than many other matters that I could mention."

While he was anxious that there should be no ill feeling towards him on the part of those of his own faith he was yet constrained to speak plainly whenever an issue was raised. Writing to a friend in regard to his conference address which was now being published in pamphlet form, he says :

"My conference address will be printed immediately. I took the corrected proofs to the printer this morning. I will forward you a copy shortly. I have very carefully revised it, and



THE BLOOMING GROVE PARSONAGE

"Above the church and considerably higher stood the parsonage. My pen could easily linger long in the description of the beautiful and ever sublime scenery in clear view from the windows of the white house which stood so high above the surrounding country that more than one of the old deacons on his farm far off could see the light in his pastor's study."

hope that nothing untrue, injudicious, or unkind may be found in its pages. I feel a little anxiety about its reception by our brethren; and yet I cannot think that many of them will dissent from the position I have taken. Sectarianism has obtained some foothold among us; but I trust that it has not yet leavened our entire body. Sectarianism does not consist in names and forms, but in spirit, and the spirit of sectarianism may as easily exist, I think, under the name Christian, and with professions of love and freedom, as anywhere and anyhow else. When a man ceases to be supremely concerned for the interests of truth and righteousness, and feels more anxiety for the prosperity and triumph of a certain organized body with which he stands connected, he becomes, I apprehend, a sectarian.

"We advocate principles, we have said. Very well. These principles are not our peculiar possession. They belong by right to every member of the Church of Christ; and I am happy to know that these principles find many earnest receivers and able advocates outside our Connexion. I number among my personal friends, such, of several denominations. For instance, one a member of the German Reformed Church; another a Swedenborgian; a third a Unitarian. Now, I know these men to be in mind and spirit imbued with the pure and free principles of Christ—free from sectarianism as myself, certainly. It makes no difference to my feelings that these men are not members of the Christian Connexion. I have told them that I prefer they should remain where they are. They have now large spheres of influence;—larger than they could expect to have by leaving their present connexions, and seeking new ones. Let them remain and leaven those with whom their present connexion brings them into sympathy.

"Do I prove false to our principles by loving and coöperating with such men? I think not. Well, then, do I prove false to my denomination by so doing? But I am not the property of any denomination. I wish to belong to the Lord, and to all who are His. In so far as regard to my denomination is identical or compatible with regard to my principles, I wish to love that denomination; but no farther. If my denomination shall seem to draw me in one direction, and my principles in another, I shall be a false-hearted, cowardly man, if I do not resolutely remain allegiant to the principles. But, I would not lightly sunder myself from any body with which circumstances had connected me; and I should esteem it a de-

plorable alternative to be severed from the body with which I have held connection, or to become false to my conscientious convictions. Such alternative, I trust, will never be presented to any of us.

"You say that some of the old scholars are becoming greatly alarmed about 'the boys' going over to '*Discipleism*.'—You name as such Hyatt, Havens, Miller, yourself, and myself. I answer for myself, that I am not conscious of having gone over to '*Discipleism*,' in any other sense (if in any) than that by independent study I may have arrived at the same conclusions to which the '*Disciples*' have come on some points. I give myself no trouble to ask what the *Disciples* believe, any more than I trouble myself to learn what our '*Old Scholars*' believe. As regards the formation of my own opinions, it is perfectly indifferent to me what either of them believe. We ought to occupy a manly, independent position. We are accountable to God, each for himself; and should endeavour by faithful, earnest examination of His Word, to mould our faith.

"We should use the light that God gives to us individually. He does not deserve the name of a true man, who studies the Scriptures in order to agree or to disagree with any man or association of men. If by faithful study you have arrived at the same conclusions as Alexander Campbell, do not be ashamed of them because he advocates them. Do not let the pity or the opposition of any misguided persons swerve you from your honest convictions. It were a pitiable weakness to be driven by laughs or frowns from one's allegiance to one's own sense of truth or duty.

"If, on the other hand, an honest examination of the Scriptures causes you to agree in sentiment with '*our Old Scholars*,' do not be driven from your faith by the efforts of any who may taunt you as being behind the age, or the like. Be more anxious to be true to duty and to God, than to agree in sentiment with anybody, and to gain the favour or escape the frowns of men. Try to learn God's truth, and to do the duty which He has imposed upon you; and then you will be a true man, a faithful follower of Christ; and being such, no matter what may be thought or said of you by those who do not understand you, you will neither be a heretic and dangerous man on the one hand, nor behind the age on the other. Ever ask: 'Lord, what wilt *Thou* have me to do?'

"Do you study much?—and what? Qualify yourself as

much as you can for usefulness in your sphere :—as preacher, to present the doctrines of the Bible clearly and with power ; and as pastor, to gain the sympathies and esteem of the people.

“With earnest desires that you may be useful and happy, I subscribe myself affectionately,

“Your Christian Brother,

“AUSTIN CRAIG.”

One correspondent asks him pointedly after the condition of his own mental “leadings.” In response he says :

“In regard to the leadings of my mind, I hardly know how to answer you. I am hopeful as regards the future of our race, and am constantly losing my interest in party and denomination. I cannot willingly avow myself a Christian in any other sense than the all-comprehensive one. I wish to enjoy the fellowship of the really enlarged and pure souls wherever I may find them. I am as ready to meet such outside the ‘Christian’ denomination, as in it. I am happy to number among those whose fellowship enlarges my mind and cheers my heart, some in various denominations—orthodox and heretical. Why should I be denominational? Why should I think that we have the greatest men and the best principles of the age? Those who confine their reading and intercourse within the limits of the Christian denomination, may suppose that ‘we are the people,’ but an enlargement of acquaintance and enquiries will dispel the illusion.

“The Christian denomination is one fruit of a spirit now almost immanent in Humanity. God is working out human freedom and happiness by a thousand agencies unperceived around us. The commerce of the enlightened nations is doing more to reclaim the heathen from heathenism, than the missionary operations of the world. Literature, especially the higher works and magazines, is generally catholic in its spirit and its influence in moulding the mind of the future is incalculable. Providential agencies are continually opening to us. Who knows what Kossuth’s visit to England and America may accomplish for our race? For my part, I hope great things from it, on behalf of Human Liberty and Brotherhood.

“My reading is now chiefly in the current literature, especially the periodical publications of our day. I receive the

four papers of the 'Christians,' one of the Unitarians; two of the Congregationalists;—besides a quarterly of theirs, the *New Englander*; one of the Roman Catholics, the *Freeman's Journal*; one of the New Church (Swedenborgian); one of the Disciples; the *Tribune*; *Dickens' Household Words* (an English Weekly); Silliman's *Journal of Science and Arts*; to which I purpose to add, when next I go to New York, the four leading British and Scotch Quarterly Reviews.¹ A friendly correspondent has engaged to keep me posted up on the contents of the home Orthodox quarterly publications. I am persuaded that whoever has access to one side of a matter only, will cultivate a lopsidedness of mind—will, indeed, lose his mental freedom insensibly. I wish to keep my mind free from being unduly influenced by any class of partisans; and, therefore, open my ears to the stories of all. I would rather resemble a tree that grows in an open space, throwing out limbs towards every quarter, than to be like those which grow upon the wood's edge—developed outwardly in only one direction."

To his friend Robert J. Wright, of Philadelphia, he wrote along a different line:

"My brightest view of life is that in which I regard myself devoted to Christian usefulness, and possessing the sympathies of a circle of God-fearing and man-loving brethren:—in this circle, *you* have always seemed nearest and dearest to me. And I have watched with interest the progress of your mind in the discovery of those great and holy truths which have given new ties to our souls, and, I hope, brought us into closer alliance with Christ. I have wished and hoped, that in the good providence of God, we might hereafter be called to labour together in the gospel field, with the pen, or in the pulpit, and then to enjoy the happiness of being 'workers together

¹ A year later his list of periodicals included the following additional publications:

London Quarterly Review, *Edinburgh Review*, *North British Review*, *Westminster Review*, *Blackwood's Magazine*, *American Polytechnic Journal*, *Scientific American*, *Whig Press*, *Phrenological Journal*, *Wilson's Book Trade*, *Literary Gazette*, *Mirror of Temperance*, *The Age*, *Sunday-School Advocate*, *The Circular*.

with God' in the accomplishment of His benevolent designs towards our race.

"My clearest conceptions of heaven are those which regard it as an ever-enlarging condition of exalted activity and usefulness, forever binding the pure souls more firmly to their Great Father, and forever producing and perpetuating the holiest ties of friendship and kindred among themselves. I joy to think that Christian friendships shall survive the shock of death; that love to Christ kindles the fires of eternal life in the breast of its possessor; and that heaven is the union, and the endless purification and enlargement of all great and holy souls.

"Well, if fates and infirmities suffer us not to labour together for Christ, and with Christ, on earth, they shall not prevent us from uniting our hearts and labours in heaven. A few years hence, and 'bad health and broken spirits,' and all our doubts and despondings, shall have passed away, and the Father shall have called His exiled children home. There are warm hearts yearning towards us in the Christian's home. 'Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.' Our 'elder brother,' too, is regarding us with affection; commiserating our sufferings; and sympathizing with us: 'for we have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'"

"I am afraid I shall be of little service to you," he writes in a letter which serves to indicate the many-sided character of his voluminous correspondence, "in relation to the Word or Logos of Saint John's Proem.—Shall I confess it? I have no opinion about it, don't know how to get one. I stick fast in Agnosticism, and am fain to relieve myself by sitting at the feet of Swedenborg, whose exposition is definite enough, but, apparently, a shade too metaphysical. Such questions formerly interested me more than at present: I am now less disposed to preach of curious speculations, or uncertain passages of Scripture, and more inclined to call men to repentance."

In the midst of all the labour that came to his hand even in this beautiful, quiet country place, he never lost sight of an opportunity to render service to others. Now

it was some secular matter connected with the parish ; now it was a carefully written and beautifully composed letter prepared with his own hand for some old man or woman, too old, or too illiterate, to be able to write for themselves, conveying messages of love and humble items of news to friends or relatives ; now it was some outside service which would naturally fall to the hands of some one not so burdened with cares. His deep thoughtfulness of others and his desire to help them come out in a letter to his long-time friend, the Rev. J. G. Lawshe, then of Quakertown, New Jersey, to whom he wrote from Blooming Grove in October, 1852 :

“ I feel at present that I should be willing,—in case I should survive you, and possess strength to labour,—to undertake the revision and preparation of such manuscripts as you may leave for the press. Their being written in the phonetic character would not seriously embarrass me ; I could soon master that, so far as to decipher your writings.

“ I am glad that you have felt free to respond so, in this matter. Fearing that you might pass from us, in consequence of your present illness, I felt an earnest desire that your manuscripts might be so left that a volume of selections should see the light. They would be useful to our ‘ Christian ’ brethren, and would also, I believe, interest and benefit the young people into whose hands they might fall.”

The reputation of the pastor of the Blooming Grove church was not confined to his own immediate vicinity, or denomination, as shown by many varying letters of which the following is a type :

“ TO REV. AUSTIN CRAIG :

“ The undersigned members of the Legislature of New Jersey, and citizens of this State, having learned that you had prepared a lecture upon ‘ The Mission of the United States and the Responsibilities Imposed upon the People,’ respectfully re-

quest that you will consent to deliver the same in one of the public halls in this city on Thursday evening of the present week."

Trenton, February 17, 1852.

Thomas Miles,
Benj. C. Tatem,
John D. Jackson,
John Hughes,
John B. Clark,
J. W. Hancol.
James Applegate,
Joseph O. Johnson,
D. Graves,

John Manners,
W. C. Alexander,
J. A. Blucher,
Arthur Gifford,
E. C. Rogers,
Thos. A. Allison,
John C. Beardsley,
Josephus Shann,
E. J. Dougherty,
J. A. Boyle.

It was in public addresses such as the above that he came into touch with men who were not so deeply interested in religious or moral endeavour as those among whom he worked from day to day, and every such address not only gave him a more intimate relation with the outside world and kept him from becoming one-sided, but had a marked influence upon such of the people as did not hear him in his pulpit.

In addition to the many demands made upon him,—an extensive correspondence, calls for preaching in other pulpits on notable occasions, writing steadily for the religious newspapers of the day, the thoughtful and earnest carrying out of his own pastoral duties, the constant study of contemporary ecclesiastical movements, with the searching out of obscure passages of the Greek and Hebrew Scriptures of the Bible,—in addition to all these serious demands he was constantly harassed by poor health. A frail boy when at college, he did not develop the physical strength he should have had in later years, but while never an invalid, and capable of performing prodigious amounts of mental work, he was yet

kept constantly on his guard. In a quaint letter to Horace Mann written from his study in the Blooming Grove parsonage on May 7, 1854, he says :

"I pen you this line merely to acknowledge the receipt of your letter, and of the accompanying 'Inaugural'; to express my hearty thanks therefor; and to say that some time by and by, I mean to write you a huge letter. I am very much engaged now—arboriculturally and horticulturally;—partly to gratify my taste, but chiefly to recover somewhat in my outer-man of the lost Eden. I am treating dyspepsia minerally and botanically—mixed practice. I take the former by shovelfuls and wheelbarrow-loads—(stones, clay and chip-muck); the latter, I take by the armful. I took last week 9 peach trees, 7 apple trees, 6 pear trees, 1 apricot tree, 1 chest-nut, etc., carrying them from the nursery (3 to 4 miles distant hence) on my shoulder. I like this botanic (or rather *den-dronic*) treatment of Dyspepsia.

"Besides, as soon as I get my grounds ready, I mean to take between 50 and 60 kinds of flowers. I hope the virtues of them will strike-in. I think hoe-handles good conductors of medicinal virtues from flower-plants into weak nerves.

"Your Inaugural (permit a friend to say it) is magnificent. Those Titanic periods,—huge, gorgeous, harmonious, refreshed me. I had been 9 hours working hard, the day your Inaugural came to hand (working with my shovel and wheelbarrow). At sunset I walked to the Post Office and back (4 to 5 miles) home by 9 o'clock. Then I devoured the Inaugural. Midnight, I think, found me yet wakeful. I should have been sleepy-headed hours before, I suppose, but for the 'Inaugural.' It fairly *treads* the truth into the Reader. I fancied a comparison of the Style of it. At least, it reminded me of what I had read and imagined of an oriental caravan of white elephants, with housings of glittering gems and gold, with musical harmonies, and sacred banners flying, nearing the Holy City with worshippers and offerings.

"I cannot attend the Louisville meeting; but next October (if God spare me) I mean to attend the Christian General Convention in Cincinnati, and on the way, or returning, hope to visit you—and 'preach in your chapel' too, perhaps. If you come this way this season, pray, visit me, spend a Sunday here, and preach to your friends in Blooming Grove."

One phase of the preacher's life of that day—and bear in mind this was no ordinary preacher but one who, to-day, would be sought far and wide,—is well illustrated in an extract from a letter written by Mr. Craig to Mr. Mann in 1854 from Blooming Grove.

“ My congregation number about 110–120 families, scattered over a district some six or seven miles in length and breadth, and they wish the minister to visit them frequently, and to *visit* them when he comes. And, my dear Sir, I tell you that a visit in the Blooming Grove sense is oftentimes a formidable affair. Unless you eat with them it is only a ‘call.’ And like most other communities, as I suppose, they think nothing too good for the minister, and really injure him with the excess and unwholesome richness of their preparation. I have ‘blown-out’ at them in private and in the pulpit, often, for their table-snaring; and I suppose they think it some queerness of the minister and so pass it by.”

The following excerpts are from letters of this period to Mr. Mann :

“ MY DEAR FRIEND :

“ I sit down amid the autumn-like quiet of this Sabbath evening, to answer your kind note of the 24th instant. I have just returned from a solemn and touching service,—the baptism of five young ladies of our community. Three of them were teachers; and one of these frequently speaks of ‘Antioch’ and cherishes some hope, I think, of seeking instruction at your institution. One of these said to me in her application for baptism, that she was conscious of having failed to exert the decided Christian influence in her school and in the community, which she wished; owing, as she believed, to her not having publicly consecrated herself to Christ.—When the sun was near the setting we gathered together upon the banks of a stream, and having sung Old Hundred and offered prayer, one after another the confessors were led down into the water and ‘buried with Christ by baptism.’—The stillness of the house of death was upon the witnessing crowds.

“ What a dreamlike, changeful life it all is! Everything

seems at times emulous of Chaos. St. Augustine, amid the wreck of the old Roman civilization, turned his eye steadily to the 'City of God': Happy the thought that Sects, and nations and empires and Democracies may rush to ruin; but the Church of Christ, built on the rock of ages, shall survive and triumph.

"I suggest as a quieter of these feverish times, the reading of the Bible and of Church History."

In the following fanciful letter he took occasion by personification to show how Mr. Mann might well extend his writing:

"Blooming Grove, N. Y., August 2, 1853.

"HON. HORACE MANN.

"MY DEAR SIR:

"It affords me pleasure to acknowledge my indebtedness to you for a copy of another of your valuable publications—'The Powers and Duties of Woman'—which reached me yesterday by Mail. As you have allowed your friends to persuade you 'to send forth a Sister to keep that Brother company,' I wish you would permit me to tell you that to my certain (?) knowledge there are three in the family; besides the adult brother and sister, there is the Young Master, who having just signalized his entrance upon his second decade, by donning his first frock-coat, is trying (rather awkwardly, to be sure) to enact the Man, and naturally enough feels slighted that such nice books have been written to his older brother and sister, and no notice taken of him, while he, when he has his new black-hat on, is *almost* as big as they.

"Our Young Master, I think, would give almost anything (except his new frock-coat, aforesaid) to have 'the Congressman' notice him in the handsome manner that he noticed his brother and sister.—Between us, I must tell you that Young Master has somehow gotten the notion that the highest earthly happiness of a man, next to being the President, is to go to Congress. I wish you could have seen him last fire-cracker-day as he was letting off his first Fourth-of-July oration to a parcel of his playmates. He had a three-cornered newspaper-hat on his head, and pieces of yellow-cloth pinned on his shoulders; and he talked away quite surprisingly about 'lick-

ing the British and the Mexicans,' and about this being 'the greatest country that ever was'; and, O! how the little fellows hurrah-ed at that. I wanted to tell them all how George Washington, when he was only a lad, felt his ambition excited—not to become a Congress-man or a General, but a noble, good man; and how he drew up a number of rules and governed himself by them, until he became the noble man that he was. But they were not just then inclined to hear that, and perhaps they wouldn't think much of it, if I should tell them now: but if the 'Congress-man' would say something to them, I feel sure that a great many of them would listen to it.

"Young Master is very General-Jackson-ish; loves to have his own way, and doesn't sufficiently regard his mother; though he seems a good boy at heart, and sometimes shows himself possessed of generous and noble traits. I wish, Mr. Mann, you would say something to him to induce him to leave off his careless and rowdyish airs, and to cultivate those gentle and beautiful traits which he sometimes displays. I am afraid that he has been influenced by some bad boys at school. You have had so much acquaintance with the schools, that you know all the evil influences to which the young masters are exposed there, and why not tell them? Tell *all*. Tell them how Health is ruined by Carelessness at school—and how vice is learned. Tell them what books to read; and many other things which they need to know, and will listen to from you.—And I wish you would tell the ministers that they ought to preach more to the young masters, and try to interest them.

"But now, Mr. Mann, I intended to have written only three or four lines in this half-frivolous manner, and I have, instead, quite filled my sheet with what I feel to be scarce worthy a place in a letter to any dignified and well-deserving person. I beg you excuse me this folly. Were there less of it, I might plead in my justification that line of Horace, '*Misce stultitiam consiliis brevem.*' As the matter stands, however, I throw myself upon your leniency, and subscribe myself,

"Respectfully and truly, yours,

"AUSTIN CRAIG."

The years passed and the calls to still wider service were heard. In succeeding chapters the relations of Mr. Craig to Antioch College both as teacher and president

will be taken up. It is sufficient chronologically here to say that at the end of six years of service at Blooming Grove, six years of as devoted service as ever man gave to men and which knitted him into the very hearts of his people, the church gave him leave of absence for the closing months of the year 1855 to go to Antioch College at Yellow Springs, Ohio, which had come under the presidency of his friend, Horace Mann, to teach temporarily the classes of the professor of Greek then away from his post on leave of absence. A second leave of absence was given the pastor a year later when he went South, preaching for a few months in the city of New Orleans.

In September, 1857, he resigned his pastorate at Blooming Grove and went again to Antioch as preacher to the college and professor of logic and rhetoric.

Just a year later the church at Blooming Grove, unable to get along as they knew they ought to get along without their pastor, sent another call to him to come and once more minister to them, in the following words :

"Blooming Grove, April 12, 1858.

"DEAR BROTHER AUSTIN :

"In obedience to the wishes of the congregation, in public assembly expressed, I am once more found in the responsible position of spokesman, or, if you please, committee.

"The honourable—the Trustees of the Blooming Grove Congregation gave notice last Sunday for a meeting in which the purpose of giving you a re-call was to be considered.

"The meeting was held to-day, at 3 o'clock P. M., and after the usual preliminaries and deliberations, it was decided that an unanimous call be forwarded to our former pastor to come and resume his labours among us ; 2d, that hereafter, whosoever should be our pastor, he should receive an addition to his salary of two hundred dollars per annum, above the amount heretofore paid by us.

"And that H. F. Moffat, Daniel Goldsmith and Alden Goldsmith be the committee who should communicate the result of

these proceedings to Mr. Craig and request a reply at his earliest convenience.

"May the Master of Assemblies guide you by His wisdom to such decision as shall be for the glory of His name.

"Yours in Christian bonds,

"H. F. MOFFAT,

"DANIEL GOLDSMITH,

"ALDEN GOLDSMITH."

The call was accepted and the interrupted relations with the Blooming Grove church were once more resumed to be continued without break for the next seven years.

Writing to a friend, Dr. Craig expressed his appreciation of the people among whom he laboured, as he did on many other occasions :

"I have your kind letter of the 9th instant," he says, "and have read in a column of last week's *Gospel Herald* the kind things you say of me in your Blooming Grove letter. Let me confess to you that I find a little drawback from completeness of satisfaction with your letter and article, in the feeling that you are evidently thinking of and describing a wiser, better, more faithful man, than I know myself to be. What you say of Blooming Grove, however, and of the Blooming Grove people, would stand the test. A noble people, indeed !

"That good Deacon Howell was a true yoke-fellow. Rain or shine, he came to church—to the Sunday-school—to our little prayer-meeting, and always so full of faith and love ! His prayers and testimonies did help and strengthen me many times. He is 'a hereditary Christian.' His father was deacon of the church for fifty-two years."

In 1856 a very urgent call had been sent to Mr. Craig to become the pastor of the Christian Church at Yellow Springs, the seat of Antioch College, matters in the church being in a much disturbed condition. It was believed that he was the man of all others to put the church upon its feet and to harmonize the discordant elements. He called a meeting of the Blooming Grove church, set

the whole matter before them, proposed that he go to the Yellow Springs church for ten months, if it was the will of his own flock, but they voted as their decision "a unanimous and emphatic negative."

And now a new factor, if so sweet and dear an element may be given so prosaic a term, had entered into his life. Indeed it may be said to have been a part of his life, for a long time, a very fair and beautiful part. The tall young minister had seldom surrendered, but now to a fair young enemy he made complete capitulation and Miss Mary Adelaide Churchill became his wife. It was a peculiarly happy union, for the wife brought to the husband the influences which served to broaden and strengthen his life, to fit him still more fully for the part he was to play. She was a young woman of rare intellectual life, with a fine strong mind united to the most delicate feminine nature. She was of that rare type of woman who embodied all that was noblest and best in the intellectual side as well as all those fine and womanly traits which make the ideal home.

The following characteristic letter, or excerpt from a letter, gives a glimpse into the new life which came to the young minister :

"Blooming Grove, N. Y., Sept. 23, 1858.

"TO MR. AND MRS. MANN.

"DEAR FRIENDS :

"It is little, as news, that I have to write you : for our outward conditions are as yet unsettled. We—Adelaide and myself,—were counting upon a quiet sort of time here until next spring, as members of the family of that Mr. Moffat who was at your house some months ago on his journey westward. He returned home, two or three weeks since, to make preparations for the immediate removal of his family to Rockford, Illinois. *Our* plans, therefore, are all to be recast ; and the arrangements for our own household and housekeeping, which we anticipated making at our leisure during the



ADELAIDE CHURCHILL CRAIG
WIFE OF AUSTIN CRAIG

winter, we must proceed to make at once. Meanwhile we are encamped in the parsonage, with characteristics of housekeeping more nearly allied to the nomadic, than to the settled, life.

"I am assuming—you perceive—that you know the fact of our marriage. Except to a few of our immediate kindred, no notice of our marriage has been given to any one, except its publication in the New York City newspapers.—In case, however, that you do not know the fact, or know it insufficiently (as a certain student is said to have given as an excuse for non-attendance at chapel, that he did not hear the bell distinctly.)—therefore, be it hereby known unto you that we, Austin Craig and Adelaide Churchill, were united in marriage, according to the laws of the State of New York, at Schuylers Lake, August 12th, 1858.—N. B. The initials on the spoons are A. C. The more exact formula might have been $A^2 C^2$."

Miss Churchill was born in Richfield, Otsego County, New York, December 15, 1838. She attended school as a child near her home; afterwards was a student in the Female Seminary in Utica, New York, and, still later, in the Clinton Liberal Institute at Clinton, New York. Here she was graduated and became a teacher for several terms in the institute. She entered Antioch College for a broader training, and there met Austin Craig during the time he was professor of rhetoric and logic. She was graduated from Antioch, in 1858, in June, and the marriage took place in August following. She was graduated with the degree of Bachelor of Arts, in the second class to go out from that institution. Later the degree of Master of Arts was conferred upon her by Antioch, making her one of the first women in the United States to be honoured with this degree.

During the year 1858, when the cares of the pulpit had been exchanged for the cares of a college chair, Mr. Craig kept a diary or as he called it "a journal," in which he jotted down in his remarkably clear penmanship the events of each day of that year passed at Antioch. Every essential detail of a life of great activity is included

in this diary and all placed in the most compact and condensed form. Frequently through the diary are notes of ill health. The labour in the college was very exacting and there were so very many demands upon him for public addresses that his strength was tried to the utmost. He found relief in long walks in the country, and very many notations which show that he walked "to the Glen" with "A. C." and others, or spent the evening in the Ladies' Hall in company with "A. C." abound in the journal. Once he speaks briefly of being with Miss Churchill in the parlour considering "Logic, etc."

The following from one who was a student under Miss Churchill while the latter was an instructor in the Clinton Liberal Institute at Clinton, New York, may be taken as an illustration of the universal esteem in which she was held by those who came under her painstaking and thoughtful care :

"During my school days at Clinton Liberal Institute, I was most fortunate in having for my instructor in literature, Miss Adelaide Churchill. I say fortunate—for she was such an enthusiast herself regarding the best in books, she inspired those under her charge with an earnest desire to read and possess the wealth of knowledge in them.

"To this day I feel the influence of this gifted woman about me, and when I find myself wasting time on a poor book, I remember her once saying to me: 'Do not encumber your mind with trash,—how much better to possess one sentence from an immortal author.'

"Personally she was very sweet and gentle, and treated us with consideration. If occasion arose for reprimand—a rosy flush suffused her face, showing how difficult for her to repress our girlish exuberance.

"Most assuredly I owe her beloved memory most grateful appreciation and recognition."

As a girl she had shown a distinct talent for writing. In her letters written home from school this constantly

appears in a fine discrimination in the choice of words, in clearness of thought and in vivacity of expression. Quaint bits come out in the letters recounting the daily events of her seminary life, as this :

“ Ah, the little rogue of a kitten ! He is walking over my shoulders and head and cutting up all sorts of kittenish pranks. It is not my kitten, only a borrowed one ; it is Mrs. Rockwell's pet. I saw it running about in the hall just now and so took it for a few moments ; but as the little plague is too troublesome with his unmannerly pranks—he has no respect for anything—I shall have to take him home. Apropos of cats, how is my Jim coming on ? You must remember he is getting old and has lost his teeth, and so be a little indulgent towards his peculiarities.”

She possessed aptness in the telling of stories and Dr. Craig's earnest desire was that she might write stories for children, for which she had a particular facility ; but the care of her six little ones left her scant time for literary work. When Dr. Craig expressed regret, she would say, “ When the children are older, I will write.” But before the leisure time came she was called away. Her father was a man of strong intellectuality and very fond of a high type of literature—chief among the books most read in his library were Shakespeare and Scott. Mrs. Craig had, too, a sprightly wit, possibly because of the fact that on her mother's side she sprang from the same Clements stock from which came Mark Twain.

She became acquainted with Norman J. Coleman, the first Secretary of Agriculture of the United States, when he was publishing a stirring agricultural monthly in St. Louis, having a large circulation and with contributions which were kept up to the highest possible standard. Miss Churchill was invited by him to contribute. She was loath to try it, but on his insistence she did so, and

frequent complimentary letters were received by her from him. A portion of one of them is as follows :

" Your excellent article for the *Valley Farmer* has just been put in type and looks well. I have read the proof with great pleasure. Two or three others have read the article and say that you have a strong, clear-cut way of expressing your views which they admire. I came near writing to you to ask permission to use it as an editorial.

" I hope you will write more. In no other way can you accomplish so much good. I shall always be glad to get articles from you—and I know they will do my journal much good. Your style is most excellent—not that of the general run of female writers—but more manly, if you will allow me that expression, conveying truths so that they reach the heart of every reader. The soft sickly sentimentalism so common nowadays I don't like, and you have none of it."

Paragraphs from other letters from Mr. Coleman to Miss Churchill are of interest. Under date of December 20, 1856, he writes :

" I have a good deal to say on the subject of education during my travels, but take the ground that physical as well as moral education is too much neglected in our present system. A great many tell me that if I will start such a school as I advocate, they will patronize it forthwith. I have no idea that I shall ever start one. If I should, I should purchase a large farm contiguous to a railroad twenty or thirty miles from St. Louis. I would teach practical agriculture to the scholars daily, having the various departments of the farm under competent professors as well as a thoroughly scientific department. The products of the farm being accessible to a good market would always sell high and pay. And every branch of farming would be taught in the most approved manner. A ladies' seminary with a flower and fruit garden might also be located on the same farm. The ladies should also be taught landscape gardening, the proper laying out and arrangement of the grounds, the grouping in proper manner of the trees, plants, shrubs, etc., and should have ample room for daily physical exercise ; and the laws of health should be imparted to them,

which they should be required to observe. I could get the land easily enough, but it would cost a great deal to erect buildings, hire professors, teachers, etc., and the only way it could be done, would be by scholarships, which you say proved a failure at Yellow Springs.

"I would not have anything to do with such a school unless I had the complete control of it. Give me freely and candidly your views of such a school, of its probable success and any suggestions that you could make in regard to either department (I mean male or female). It can do no harm to talk about such a school."

It was a busy life the young wife entered upon at Blooming Grove, for in addition to the demands of a pastorate upon the minister's wife, she taught for a time in the academy of the church. Peculiarly happy was this union; the one supplementing the other; both forming the completed whole of the ideal Christian home. The devoted wife-to-be shone forth in the following letter, written to Horace Mann a month before her marriage:

"I do not know how to answer your letter, or how to thank you for it.

"For your far more than kindness and for the content you express with Mr. Craig's choice I am very grateful as well as glad. I had naturally enough feared it might be different, and that for one whom you valued so highly you might be very exacting in your demands. I know well how high a compliment is in the words 'fitted and adapted for each other.'

"Shall I answer you sufficiently by saying that if I can help it, no preference of mine for places or people shall ever influence Mr. Craig in any decision he may ever have to make? Wherever his work may seem to him to be I shall like best to go.

"I shall not need to show him his duty or urge him to do it, even if I were capable of seeing and appreciating it, which I am not at all confident of in the present case.

"I do remember, very gratefully, 'that Antioch College has done for me what no other would.'

"I know my joy at the words—'Antioch College will con-

tinue,' would not have been in any wise as great three years ago when my studies there were not yet begun as when I heard those words and my course was ended. Yet you would not demand such a vicarious atonement as that Mr. Craig should pay my debts.

"I do not believe in any conflict of duties and have the most undoubting faith that some time in the eternal fitness of things I may yet show my gratitude to Antioch, and to you which is, indeed, the most of what I mean by 'Antioch.'

"I cannot realize that anybody's presence at Antioch is essential save of the one with whom it is identified—in whom it has so far had its life.

"But you want helpers. It is not generous that you should be left to work alone. I should think any one upon whom you may call for help would feel the call a forcible one.

"I forwarded your letter to Mr. Craig by the first mail and have not heard from him since. I did not express any preference and begged him not to consider me as having any. You will not, I am sure, think me ungrateful. Please believe how earnestly I wish your success in your great and good undertakings and pray for your happiness in them all.

"ADELAIDE CHURCHILL."

Deep was the interest which the young preacher took in the affairs of the nation, at that time slowly but surely approaching the great crux of civil war.

"I cannot exult," he writes, "over the prospective slaughtering of this great struggle; yet in view of what is to come of it, according to my expectations, I am exultant almost. I think the kingdom of heaven will be plainer to the view of nations when this nation emerges from this struggle for a second birth."

To a friend who was on the southern side of the line he wrote:

"DEAR BROTHER WELLONS:

"My thoughts have frequently been with you since I formed an acquaintance with you, during our pleasant trip to Niagara last autumn. Several times during the last winter and

spring I was upon the point of writing to you : why I did not is, simply, because it is not always a virtue of mine to do whatsoever my hand findeth to do.

"How much longer I should have deferred my purpose to write you, I cannot tell, had I not recently read your reply to 'The Providence Resolutions.' I was glad to read that article, Brother Wellons; and immediately determined to express to you my hearty good feeling towards you, for the liberal and manly sentiments you have thus given utterance to.

"I perceive no reason why the subject of slavery should be made a wall of separation between those who are brethren in Christ, or why it should prevent them from coöperating for the furtherance of their plans of Christian benevolence. You are a slaveholder, Brother Wellons; yet this fact (notwithstanding that all my feelings and convictions are opposed to slavery) ought not to close my sympathies against you; nor should it cause me to withdraw my aid from you in any of your Christian labours which it might be in my power to help onward to a happy consummation.

"I have watched with much interest (what thoughtful citizen has not?) the progress of the recent agitation of the slavery question in our country. Seeing how much bitterness of feeling, and how much partisan jealousy were commingled in this agitation, I felt desirous, when the subject of slavery was referred for report to a committee at the Marian Convention, that a mild, considerate and Christian-like report should be presented before that body. Such a report (to my great gratification) was presented, and adopted. That the report fails to please ultraists (whether Northern or Southern), is no more than was to be expected; that it is acceptable to moderate men of all sections, I can readily believe; that it, and the whole subject to which it relates, will not be made a matter of contention between brethren who (if they remain at peace) may accomplish so much for the world's good, I earnestly desire and hope. It will not be, Brother Wellons, if the sentiments expressed by you on this subject are the sentiments of the majority of thoughtful persons in our country.

"I am pleased to see that you do not sympathize with the course of those who would restrain free discussion of the subject of slavery. Discussion is not 'Agitation.' And if ever a genuine brotherly feeling shall come to be felt, reciprocally, in the Northern and Southern sections of our country, I am per-

suaded that it will be, not by the efforts of those who declare it wisdom to keep silence upon this subject, but by a mutually candid and free discussion of it, by judicious and Christian men of the North and of the South. I trust that moderate and wise counsel will be regarded by our brethren both South and North; and that no unwise movement or unkind speech of brethren in either section will be permitted to destroy the harmony of our united efforts for the advancement of Christian knowledge, freedom and holiness."

Below will be found an extract from a letter written somewhat later to his father which will give a clear idea of the sterner view he took of some who were engaged in attempts to stab the nation in the dark. It is followed by a letter from Dr. H. W. Bellows, for many years an ardent friend of Dr. Craig. Dr. Bellows was president of the United States Sanitary Commission, organized in the North to supplement the work of the medical corps of the army;—the choice and inspection of camps, the transportation of the wounded from battle-field to hospitals and their care thereafter, the formation of convalescent camps, the establishment of a bureau of vital statistics—these were some of the important features of work of which Dr. Bellows speaks in his letter. Mr. Craig says:

"I have not heard to-day whether Governor Seymour's 'Friends' are yet busy in New York or not. They will be shot down soon, I hope, if they are still mobbing. I wish to see the authority of the United States vindicated so triumphantly, that henceforth 'not a dog shall move his tongue.' If traitors will have 'free speech' to incite mob resistance to the government, let the government have its right to send free bullets among them. I ache to see a vindication of authority and law, against the lawless; but I can wait patiently; for I see how each new move of events makes manifest some depth of wickedness which we did not before know. Who could believe that our pandering to slavery here at the North could have produced such horrid forms of negro-hate? It is well that an op-

portunity should be given to all to show their sympathies. Those who hate the government and would join the open rebels—if they dared—have opportunity now (and may have more hereafter) to show themselves; but, it seems to me, that the stench of the Revolutionary Tories is no comparison to the offense in the nostrils which soon these men will be, who under pretense of Constitution-guarding, are now stabbing their country in the dark. They will be remembered long,—I think.

“The news from the Southwest is very cheering indeed. I would rejoice over our victories there, if I did not just now feel that the pressing point with us is to have a triumphant victory over the traitors at home. *That* will come soon, I think.”

“*Walpole, N. H., July 20, 1861.*

“MY DEAR BROTHER CRAIG :

“I have flown home to my farm for a few days to rest my weary body and labouring spirit—after many months of restless activity. Your letter of June 27th I did not get till long after July 4th and since I received it a week or more ago, I have not had a moment to notice it. You *can* help us essentially by setting an example to other towns and communities like your own, of active sympathy with our Sanitary Commission. Money is the thing we want—to send our inspectors and keep them in every camp and hospital, urging all the care of those still well, and all the possible alleviations which the hard condition of our sick and wounded allow of. I think a contribution taken up in your church after a suitable discourse on the relations of Body and Spirit, or the relations of strength or physical force to civil and social well-being, would be an excellent example to all our churches, and properly exploited, one that might be extensively followed.

“I send you a few documents that may interest you in our Commission still further, for I have no time to set forth the matter, as I should like.

“We are ready and anxious to receive at Room No. 24, Cooper Institute, New York, at the Woman’s Central Army Relief Association, all kinds of hospital clothing, and stores, flannel shirts, drawers, socks, sheets, pillow-cases, etc., which we undertake to distribute with judgment and despatch.

“I am very glad, my dear Craig, of any opportunity of communicating with you—for I can never forget our long and always pleasant and profitable friendship—which, however inter-

rupted by our diverse cares and by the hard conditions of space and time—is never broken in spirit, and will continue when wars and fightings have ceased, and the world and her concerns have all passed away.

“With kind regard to your wife, and with the affectionate recollections of my own family,

“I am your friend and brother,

“H. W. BELLOWS.”

While absent from his young wife at intervals during this period, he wrote frequently of the impending conflict in such paragraphs as these :

“It came up rainy this morning about the time people would be starting for church, so not more than fifty were present ; sermon taken from Hebrews 11 : 32-34—showing that ‘Faith’ both nourishes the passive virtues, begets the active ones too. For through it, the faith-heroes of olden time were ‘out of weakness made strong, waxed valiant in fight, turned to flight the armies of the aliens.’ Two more young men have gone to the army from this region. You did not know them. The news in the paper of Sunday morning the 28th, is that 20,000 troops are now in Washington, and the secession spirit in Maryland and Virginia shows signs of submission. I can’t help thinking that it might be best for the future, if the rebels should have at least one taste of the valour of the army of the United States. I sympathize with the Massachusetts troops in their desire to meet the Baltimore mob.”

“The safety of our country occupies every heart. The meeting in New York City Saturday afternoon last was the largest ever held there. Men of all parties,—Mayor Wood and everybody,—urge the people to fight back the rebels. The unanimity of the North is the cheering assurance of our triumph over the traitors.

“Owen Moore has raised a company in Albany and expects to join the troops in Washington shortly. He was at church yesterday and a good many people. Sermon was on the duty of citizens to their country, to law, to government, especially in times of danger to the state—partly on that. The second sermon was on ‘the city that hath foundations.’

"In the afternoon I attended the Methodist Church, and participated in the services, especially in a prayer for the country."

"I arrived here, Xenia, Ohio, safely two hours ago. Shortly after arriving a stranger accosted me, and offered me a passage up with him in a carriage which he expected shortly. The carriage did not come. So he procured a locomotive and car, and we are now going up. Stranger's name is 'General Rosecrans.' I will mail this at Yellow Springs,—or send it by the engineer to be mailed at Xenia."

"The telegraph hither this morning informs us that the bells are ringing in Cincinnati, announcing the presence of the rebels across the river,—our pickets driven in by bodies of them. There are earthwork fortifications across the river and several myriads of volunteers in them to defend the city.

"Do not be alarmed if I should not arrive Tuesday. Military law *may* impede the movements of travellers. I can get a pass, I presume, but don't take alarm if I should not arrive—and should not be able to get a telegram to you at Rome."

Year by year Austin Craig's interest in education deepened. He had shown great capacity for teaching: he was to show, as other years passed, still higher powers. We may turn at this point to the events of one of the most important periods in his life, events which centre in Antioch College.

Antioch College—Its founders were Christians who desired to make the college open as Christ the Church itself, to all worthy souls irrespective of creed, sex, colour, or condition. Antioch is the expression of a yearning after a better age, not yet come but amid all the wrecks and ruins surely coming, when learning and knowledge and science shall be consecrated to the uses of life ; when all civil institutions, all laws and constitutions of society shall express the will of Christ ; when nations shall no longer depose and oppress the poor and defenseless, but consider the least as Christ's wards and treat them so.

AUSTIN CRAIG.

IX

ANTIOCH AND HORACE MANN

SOME twenty miles from the eastern shore of the Mediterranean Sea in the midst of a fertile plain with the noble mountains round about, there was established in the far long ago the city of Antiochus, on the river Orontes, most magnificent city of the Hellenistic Kings of Syria. Three hundred years before Christ the city was founded, and, until Constantinople assumed leadership, it continued to be the chief city of the East. It was a beautiful city, this Crown of the East, as the people of Antiochus loved to call their home, progressive, magnificent, luxurious, rich in all beautiful things.

When the time of the Christ drew near it was still a notable city ; its people famed among other things, as a historian points out, "for their biting and scurrilous wit and for their ingenuity in inventing nicknames." Here in this city of magnificent history came Paul, the apostle, and Antiochus became Antioch, home of the mother church of Gentile Christianity, place of the first ministry of the great disciple, the starting-point from whence he set out on his memorable missionary journeys through Asia Minor and Greece.

It seemed particularly a city of religious possibilities and when at the end of the fourth century of the new era it became the home of a theological school which had been in course of formation for nearly a century, under the fostering of the learned presbyters of Antioch, it was little wonder that, as one writer puts it, "it distinguished itself by diffusing a taste for Scriptural knowledge and arrived at a middle course in Biblical Hermeneutics,—

between a vigorously literal and an allegorical method of interpretation." It seems particularly interesting, as we identify the subject of this work with the newer Antioch of America, that this high-sounding term, hermeneutics, should in its definition,—“the art or science of finding the meaning of an author’s words and phrases and of explaining it to others, especially applied to the interpretation of the Scriptures,”—so closely fit into the life-work of this brilliant interpreter of the Word of God.

The new Antioch was not a city, but a college, a college destined to a storm-tossed history, where noble men and women have been educated, where bitter feuds have been fought, where truth has triumphed. With any bitterness of sect which may have arisen, with any dogmatical onslaughts, this chronicle is not concerned ; it is enough here to present a brief history of this institution and the connection with it of the man of whom this volume treats.

In the latter part of the decade, ending with 1840, many educational institutions were forming in what was then the great West, the region of which the states of Indiana and Ohio were the geographical and, it may be said, the intellectual centre. Much was being said about the Universality of Education ; the development of woman in education ;—the education of woman alongside of man, indeed, was among the possibilities for which the more progressive hoped.

In the state of Massachusetts lived a man approaching his prime who had already crowded into the tense life that dwelt in his frail frame a half dozen average lives. He was conspicuously interested in education, and particularly the education of women on a footing with men. He was the most commanding figure, educationally, in the nation. Perhaps no name in American history will stand so high in the list of those who helped lay the foundation of secular education as that of **Horace Mann**.

He had been for many years the secretary of the Massachusetts Board of Education. Drawn from his life-work by the tremendous national struggle then impending, he was sent to Congress, where he fought a memorable fight against the extension of slavery. Notable among the men who were pitted against him in the midst of those exciting times was Daniel Webster.

But the life in Washington was extremely distasteful to him and he ever turned longingly to the work he had temporarily abandoned. One autumn day in the year 1852 Mr. Mann received the announcement that he had been nominated for governor of Massachusetts by the Free Democracy, and his wide popularity both as an educator, a congressman, and as a private citizen, pointed to his triumphant election. On the same day came the announcement that he had been chosen president of Antioch college, a college-to-be, located far from the Eastern home he loved so much, in the midst of a pioneer region, a college that was to be an experiment, one that would call for every ounce of reserve force in his body and mind, where material recompense was slight and all the future problematical.

But, true to the ideals which controlled every act of his life, he chose the call to Antioch ; for its promise was work for higher things. For several years the college idea had been growing in the Christian denomination, a denomination just then attracting attention because, in the midst of the conflict between the old orthodoxy and the newer Liberalism, it took a middle ground, championing a simple and direct Christianity. On matters religious Mr. Mann was deeply devout ; on matters of morality he was strict to austerity ; on matters theological, he was gently liberal. When the subject of his becoming the first president of Antioch was broached to him he wrote in answer to the proposal :

“No event in my life has ever caused me more deep and solemn anxiety than the application to become a candidate for the presidency of your college at Yellow Springs, Ohio. The two great ideas which woo me towards your place are —

“First, That of redressing the long-inflicted wrongs of woman by giving her equal advantages of education,—I do not say in all respects an identical education, but equal advantages of education—with men; and,

“Second, The idea of maintaining a non-sectarian college. I have always had the deepest aversion to sectarianism, and to all systems of proselytism among Christian sects.”

While on a lecturing tour in February of the same year, 1852, Mr. Mann, as already noted, met the young minister, Austin Craig, at Blooming Grove. In a letter to his wife, written from Blooming Grove, he refers to the young pastor in the words which were given in a former chapter.

It was thus that a friendship was formed which continued unbroken through the years up to the hour of Mr. Mann's death, and in the sadly tragic hours when the call came, one of those to whom he tenderly sent his last greetings was the man whom he had not only come to love as a brother, but upon whom he had leaned as an ever-wise counsellor.

The impression which the young man had made upon his first meeting with Mr. Mann, found expression, on the latter's return to Washington to complete his Congressional duties before assuming the actual presidency of the college, in the following letter :

“Washington, Aug. 28, 1852.

“REV. A. CRAIG.

“MY DEAR SIR :

“I heard of a fact to-day which gave me temporary pleasure and permanent pain. It was that you had been applied to to become a member of the Faculty of Antioch College, and had declined. When the idea of your being connected

with that institution flashed through my mind, it awakened everything of hope, and turned hope into certainty. It was a revulsion of feeling, that carried my blood with it, to hear you had declined.

"A man like you will do good anywhere; but how can you do so much good anywhere else on this earth as before children and with children, and transfusing your spirit into young men and women?

"Had it ever occurred to me that you were a candidate with the committee, I do not know that I should not have made your acceptance a *sine qua non*. I know of no man in the world whose daily coöperation in such a work I should so much delight in as in yours. I do not expect, even on the contingency of my appointment, to remain connected with the institution for many years. My health and age denote this. How delightful the idea of leaving it in the hands of such a man as yourself!—able to work, willing to work, and qualified to work in the best spirit, and, of course, with the best results. . . .

"Yours most truly,

"HORACE MANN."

In answer to Mr. Mann's letter came the following response:

"*Blooming Grove, N. Y., August 31, 1852.*

"HON. HORACE MANN.

"MY DEAR SIR:

"Your very kind letter of the date of Friday last, came to hand and heart to-day. I am truly happy to be so favourably regarded by one whose esteem I so highly value; but—excuse me for saying it—your kind and commendatory language pained me; seeming to me so little deserved by me. I know no position in which I could reasonably anticipate so much real happiness, as in being associated with yourself and a band of kindred minds, in the work of instructing young men and women in the principles of useful science and Christian virtue.

"I declined the offer of a professorship in Antioch College, partly—I may say chiefly—from a consciousness of lacking the requisite preparation and fitness for such a post. It would cost me much study to become qualified to teach the Ancient Languages, or Mathematics; besides it would be impossible

for me to enter heartily upon the work of communicating instruction in these branches of study, for the reason that my heart is in quite a different department of knowledge—that is to say, in the department of Christian knowledge—in its Social, Individual and Physical applications. I could not feel justified in adopting a sphere of action which could not be considered essentially a field of Gospel labour. Could I have a post whose duties would permit me, for instance, to teach the Physical Laws in their moral relations; to unfold the true principles of personal and social morality; to give instruction in the Greek New Testament; and to preach statedly as a pastor of those young people; that I could feel free to accept; for that comprehends the duties to which I feel called.

“But I had no assurance that any such unusual professorship was in contemplation for Antioch College; and so I replied to the letter of invitation by stating that I preferred to remain in my present very agreeable pastoral relation, rather than to accept a post whose duties I could not enter upon with a whole heart. To teach a band of ingenuous young men and women the great principles of Physical, Intellectual and Spiritual Health, is the work which of all others I choose. I would sooner do that in Blooming Grove, than do *anything else* in Antioch College. I hope you will assume the reins in the new institution. It can hardly fail of extensive usefulness, if only the right men are placed at its head; especially if the right man (Mann) is placed in the presidency!

“There is a young man of the number of our ‘Christian’ ministers, who would be a capital acquisition to the board of instructors. He is an expert and enthusiastic phrenologist; has taken a regular course of medical study in a medical college in Philadelphia; and belongs to that class of clergymen who preach much respecting the Formation of Character, the Conduct of Life, and Obedience to the Creator’s Laws; addressing particularly the youth. He would love to teach Physiology, Dietetics, Hygiene, and Phrenology, to the young people. His name is Joseph G. Lawshe. He resides at present in Quakertown, Hunterdon County, New Jersey; an affection of the throat having compelled him temporarily to retire from the public duties of the ministry.—I take the liberty to accompany this letter with an ‘Address’ by him, in which especially in the pencil-marked pages at the conclusion, I think you will feel interested.

"I have taken the liberty also (knowing your interest in all well-meant efforts for the elevation of the youth) to mail you a copy of my thirteenth 'occasional tract,' entitled 'The Sphere of Mary.' It contains the substance of one of a series of sermons which I have recently delivered to the Young Men and Women and Children, in this place.—Should an opportunity present itself, I will gladly avail myself of your kind invitation to visit you at West Newton. 'Elizabeth Blackwell, M. D.' has just issued a noble little volume of lectures on the 'Laws of Life.'

"Yours, *ex animo*,
"AUSTIN CRAIG."

Upon Mr. Mann's formal acceptance of the presidency of Antioch Mr. Craig wrote to him this letter :

"Blooming Grove, N. Y., October 14, 1852.

"HON. HORACE MANN.

"MY DEAR SIR :

"I learn with feelings of gratification, your election to the presidency of 'Antioch College.' I believe that you will find a noble field of usefulness in this new institution. I am familiar with the persons and the agencies which originated and are now advancing this enterprise : and I conceive that there will be no material difficulty in rendering this college superior to any other west of the Alleghanies. Indeed, I see not why it cannot be made strictly a 'model' institution. It is the first that the 'Christians' have established ; and they have few prejudices in favour of *old* things, in general (always excepting the old Christianity), and of old scholastic methods, in particular. I earnestly wish the continuance of your life, and the divine guidance and blessing to be with you, that you may be instrumental in the establishment of a great and successful institution, whence multitudes of large minded and benevolent men shall go forth to labour in our Master's vineyard.

"I suggest that a printing office should be connected with the institution, and that a monthly magazine should be issued therefrom, devoted to the advancement of the great principles and interests of Physical, Social, and Moral Salvation. The 'Christians' have no magazine of this character,—indeed

nothing of a higher grade than the ordinary religious newspaper ; and a magazine of the proper character ought to secure an ample support, and obtain a large circulation throughout the denomination, but especially in the West. It ought to find a large support outside the denomination ; because it ought not to be denominational in its character.

“I have never yet seen a magazine that meets my views with regard to what a Christian publication ought to be. The religious periodicals are sectarian, and almost exclusively theological. God in Theology they treat, after a fashion ; but God in Science, Society, and Progress, they generally ignore : as the scientific and the physiological publications likewise ignore the truths of the Christian sphere. Why must our periodical literature be so sectarian ? Shall we never be delivered from the fragmentary and ‘one-idea’ view of the Universe ?

“I am impatient that Humboldt’s great work, which approaches the true standard by many degrees nearer than many other works, should be called ‘Cosmos,’ while it almost entirely ignores the moral Soul. I want to see an ably-conducted monthly, in which all the interests and relations of Man are distinctly recognized. Let us see the universe as a whole. Let Christianity and Science and Physical and Social relations, be woven together somewhat after the manner that Our Father interweaves Mind and Matter in His ‘Cosmos.’ The constant aim of every article in such a paper should be to point home the mind towards the true centre of the universe where God sits enthroned in love, and radiant with the glories of salvation in the person of Christ.

“I find, in the July number of the *American Journal of Science and Arts*, an extract from Harvey’s ‘Marine Algæ of North America,’ which expresses an important and suggestive fact :

“ ‘Unfortunately, it happens that in the educational course prescribed to our divines, natural history has no place ; for which reason many are ignorant of the important bearings which the book of nature has upon the book of Revelation. They do not consider, apparently, that both are from God—both are His faithful witnesses to mankind. And if this be so, is it reasonable to suppose that either, without the other, can be fully understood ? It is only necessary to glance at the absurd commentaries in reference to natural objects which are to be

found in too many annotators of the Holy Scriptures, to be convinced of the benefit which the clergy would themselves derive from a more extended study of the works of creation.'

"The 'Christians' are numerous, ready to learn, and willing *to do*. Their intellectual character and tendencies are to be created. Antioch College is, humanly speaking, to be the Providential means of this work. The president of this institution can gain an influence over the minds of the ministers and people of this body, second to none. Ministers will probably be educated by hundreds at this Jerusalem of the 'Christians.' Why would it not be well to establish there a monthly magazine of the character above indicated, adapted especially to the wants of the young men and young women now arising in our country, and at this momentous era, to play a part in the advancement of civilization, more glorious than has fallen to the lot of any generation since the apostolic age?

"Our church has reappointed the committee of the last year to procure a series of lectures to be delivered to us the present cold season. We wish to hear you again. Will it not be in your power to make us an early visit, and give us a lecture or two? The young men at Montgomery (about twelve miles from this place) have taken measures to secure a course of lectures in that village this winter (moved by our example), and they will most likely desire to secure the lecturers that visit us, for their own course. At least, so in regard to several who were named,—yourself among the rest. Of that, however, I would inform you hereafter. As to compensation, we cannot safely to ourselves offer our lecturers a larger compensation than \$25 for a single lecture; with the addition of travelling expenses in case the lecturer comes far to address us.

"I have heard that the people in a nearer town are enquiring why they cannot have lectures as well as the Blooming Grove community. (!) Heretics ought not to have all the good things, surely. Our nearer ecclesiastical neighbours have taken measures to have lectures this winter, in order to keep their young people away from the Blooming Grove lectures. I am informed that their pastor stated from his pulpit that all our lecturers last winter were with two—some say *one* exception,—Deists and Unitarians. Do, Mr. Mann, please tell us the names of some good, large-minded, 'orthodox,' lecturers, of reputation and ability, whom we may procure to wipe away our reproach. (!) Can you suggest to us the names of some of your

New England lecturers, who would be willing to come to our community. Would Emerson and Parker come from the People's course in New York to lecture to us? Would Mr. Sumner (United States Senator) probably be willing to come? If you can come, Mr. Mann, please give us a list of the themes on which you would lecture, for our consideration and selection.

" Truly yours,
" AUSTIN CRAIG."

As the initial development of the college began to take shape, the eagerness of Mr. Mann to have the assistance of the young minister took ever a livelier form. Writing to Mr. Craig from West Newton on November 8, 1852, he says :

" Last week the first Faculty meeting of Antioch College was held at my house. They were here two whole days, and parts of the preceding and following. We had a very full and free discussion on a great variety of points, and came most harmoniously to unanimous conclusions. We have sketched a *provisional*, not *final*, course of preparatory and undergraduate studies, which I intend to copy and send to you for your revision and suggestions.

" I found a most remarkable coincidence of opinion and sentiment among the persons present, not only as to theory, but in practical matters. . . . We were all teetotalers; all anti-tobacco men; all anti-slavery men; a majority of us believers in phrenology;¹ all anti-emulation men,—that is, all against any system of rewards and prizes designed to withdraw the mind from a comparison of itself with a standard of excellence, and to substitute a rival for that standard. We agreed entirely in regard to religious and chapel exercises, etc. The meeting was very satisfactory, and has raised my hopes very much as to the ultimate success of the enterprise. I can never, how-

¹ Phrenology, as noted in a previous chapter, in the sense here used by Mr. Mann and Mr. Craig, had a much broader and deeper significance than that commonly attributed to the word to-day.

ever, sufficiently regret that you are not of our number. I hope you will be ere long.

"I read to the persons present a part of your letter of October 14, in which you speak of a magazine for the place. We all exclaimed that you were the person to carry out your own idea. You must leave your limited circle at Blooming Grove, and speak to them, and to all good men, from Yellow Springs. What a wide sphere for your improving influence!

"You speak of lectures and of my lecturing. We have no Orthodox lecturers of any great celebrity amongst us. Emerson, Whipple, Parker, T. S. King, Sumner, Pierpont, etc., are all heretics of a very malignant type when tried by the Orthodox standard. The truth is, the iron bars of Orthodoxy do not allow a man to expand into the qualities indispensable for touching the common heart of men. Witness Beecher and Bushnell, who reach the public soul only because they have broken from their cage. . . .

"Yours most truly,

"HORACE MANN."

"Your little tract is admirable. How it would suit George Combe! When I go to you, you must give me some for distribution."

Soon after, the following characteristic letter was received by Mr. Mann :

"Blooming Grove, Orange Co., N. Y., Nov. 26, 1852.

"HON. HORACE MANN.

"MY DEAR SIR :

"Your letter of the 22d instant, and the enclosed sketch of the course of studies provisionally adopted for Antioch College, came to hand yesterday. Our lecture committee have already arranged to publish an announcement of your expected lecture on 'Great Britain,' to be given us (if your health permit) on the evening of Wednesday, Dec. 8th. We will be glad to see and hear you. For myself, I will take pleasure in conversing with you on several themes, about which I wish your advice. I will say a word respecting the 'Course of Studies,' when I see you.

"I will endeavour to arrange matters so that you contract no cold by sleeping in 'a kind of barn-chamber.' Besides, our cook is conscientious, and mixes no grease in her preparations of potatoes; or if she does, she gives honourable warning! Besides this,—what is remarkable,—I do not recollect that she ever told me the tea was weak, when it was not so. Have you never, dear sir, been furnished with tea strong enough to make your nerves wince, and, on complaint thereof to the presiding functionary of the teapot, been graciously consoled with the *lye* that her tea was never made strong enough 'to hurt' anybody?"

"By the way, is not the bill of fare for the refectory of Antioch College deserving of some careful thought from the faculty? Are the cooks to have an unlimited jurisdiction over the stomachs of the students? When they pass from the halls of science, where they have been regaling their better parts with Longinus and Homer, are they to be committed to the tender mercies of 'Pan-theists' and 'Pot-theists' who will gorge them with Ohio pork, and drench them with villainous coffee?—I would not vituperate the cooks, though they have unconsciously done me much harm. They may know very well how to feed an Irish ditcher; but to feed a Thinker properly is a 'fine art,' and requires no small knowledge of 'The Right Use of the Body in Relation to the Mind.'

"I would like to see the day when cookery will take place as a learned profession; or, at least, when it shall be Christianized. For, at present, as far as I know, generally, the principles of cookery are horribly Heathenish. There is no regard whatever generally paid to the evangelic principle, 'Whatever ye do—whether ye eat or drink—do all to the glory of God.' How would that look as a motto for Miss Leslie's book of Cookery?"

"I hope that the authorities of Antioch College will secure, if possible, a sensible and conscientious cook, who possesses sufficient knowledge of Physiology and Chemistry, to know how to discharge the important functions entrusted to him—or her.

"Your sincere friend,

"AUSTIN CRAIG."

Early in January of the following year Mr. Craig again took up the question of a periodical. His far-sightedness

and the depth of his thought come forth in this letter, as well as in the succeeding one :

"Blooming Grove, N. Y., Jan. 14, 1853.

"DEAR MR. MANN :

"Yours of the 8th instant, dated at Canandaigua, came to hand the day before yesterday. I was then on my way to Middletown to deliver a lecture before the Young Men's Lyceum. I embrace an early opportunity to reply.

"I am not anxious that there should be an organ of the Christian denomination established in Yellow Springs; though I presume that there will be. My anxiety is to see an organ of *universal truth*, '*nullius addictus jurare in verba magistri*,' and I care not if its articles all appear anonymously. People are so much accustomed to judge such things by the names of the contributors and the denominational wing under which it is supposed to nestle, that I would like to see the publication that I endeavoured to describe to you presented to the public free from any sectional and party relation. So that an acute reader should not be able to determine its connection with *any party*. Not omitting to have it such that universal, harmonious, eternal Truth may be found on every page of it by such as seek it.

"Creation is a Cosmos. Every fact in every science stands related to every other fact, and to the eternal design of the Creator. Isolate Truth—whether in Theologies, Philosophies, or Sciences,—and you emasculate it. Consider Truth—that is, any fact in creation—without its innate reference and relation to the ultimate design of the universe, and you render it a dry husk which men may share with swinish natures; rather than living bread for the nourishment of angelic natures. There is a divine use in all created things, and an eternal relationship established between them all. The whole universe is one problem, namely, How to produce the greatest possible number of beings like Jesus Christ. All the science, philosophy, and art of God terminates in this. The manifold world around us is the means to this end. Not a sun nor an insect did the Creator ever make, but because He saw that His great end was otherwise unattainable. *Our* science ought to recognize the central principle of the Great Designer. How *can* we have a true 'Intellectual System of the Universe,'—a genuine 'Cosmos,' without that ?

"I fear that I cannot give my full idea within the limits of this sheet. Indeed, I ought to confess that the idea exists vague and undeveloped with me. Your perception and sympathy will,—I doubt not,—readily see about what I mean, or ought to mean. Can we not have such a publication? one in which universal science and art shall be represented as pervaded by the mind of God, and ever aspiring to complete and fulfill itself in the divinest product of the creation,—a perfected Soul of Man?

"You must lead in that matter, yourself, Mr. Mann,—not in the pecuniary risks, or anything of that kind,—but in the plan and execution. Gather to the work true men from any accessible quarter. Let us have the Science of Man, of Nature, of Society, of Life, viewed in the light and in the spirit of that serene position 'where Christ sitteth at the right hand of God.'

"I feel conscious that there are laymen enough in our country,—men of faith and light and influence, to sustain a Christian movement in behalf of what is eternal and universal in the Gospel, as distinguished from what is temporary and sectional in human theologies and philosophies. I sometimes meet such men, and wonder at them for not attempting something. I saw some such at Middletown recently. They seemed delighted with our unsectarian views of the Gospel, and with the origin and aim of Antioch College,—particularly in view of your connection with it. There must be many such men; and 'honourable women not a few.' Can we not have an organ—a new 'Novum Organon' to bring them out, and represent the many-sided truth ever pointing inwards? Not for these few,—few comparatively,—must the work be designed; but for 'the common people.' The time was when the highest knowledges were written in unknown tongues for the learned few; now, we are called to present nobler knowledges and the profoundest generalizations of universal truth to *the people*; yea, to *the children*. That is somebody's mission; and with God's help it will be accomplished.

"My opinion is that the *Gospel Herald* (a 'Christian' paper now issued in Springfield, Ohio) will be removed to Yellow Springs, and a book-concern established there. I do not know a person now to recommend to you for such a post as you mention. I think that the college may furnish you one in due time.—Would it not be well for you to watch the signs of the times in the 'Christian' organs? Shall I procure them to

be sent to you? I doubt not that the publishers would freely forward them to you. Or, do you already receive them?—I shall be happy to hear from you soon again, and frequently. Meanwhile,

Farewell,

“AUSTIN CRAIG.”

“*Blooming Grove, Orange Co., N. Y., Feb. 6, 1853.*”

“TO HON. HORACE MANN.

“MY DEAR SIR:

“I employ a portion of this stormy Sabbath to remind you of the friendship cherished for you by your humble correspondent, and to gratify the wishes of some of our young ladies, who have requested me to enquire of you somewhat particularly respecting the terms of admission and the probable expenses of attendance at Antioch College. There are three young ladies in this region, whom I have heard speak with much interest in the new college. There may be others,—I hope there will be,—who will go from us to enjoy the advantages of a thorough training at Yellow Springs. The three ladies before mentioned are earnest, reformatory, ‘strong-minded’ girls (I use this phrase in a proper sense); two of them are—from principle, I believe,—‘Bloomers.’ Will that be an objection to their admission? One of them applied recently for admission to the Florida Seminary (in this county) and was told (as she informed me) that they would gladly receive her, if she would consent to adopt the ordinary dress. To this she made answer that her sense of self-respect would prevent her from entering the institution upon such a condition. I presume that there could be no other objection to her admission than that she wore the Bloomer costume. Is that objection a valid one? The school was founded and endowed (as I am informed) by the father of Wm. H. Seward, and is under the direction,—it is said,—of Senator Seward. Whether this gentleman has authorized the Bloomer proviso, or whether the teachers in the institution enforce it upon their own responsibility, I do not know.

“Would there be any objection to pupils—of either sex—boarding themselves in their own rooms, at the college? Some might desire this, chiefly perhaps from considerations arising out of limited pecuniary resources. A vegetarian student could easily supply himself (or herself) with food, at less than half the cost of board at the public table. If the institution

should procure the cooking, baking, washing, etc., done—after the manner of the Mount Holyoke School—by the members of the school, *i. e.*, by those of the young ladies who may be willing to serve in this capacity, you would have the cooking more fully under your control than when done by hired persons; and the cost of support would be rendered lighter to many. Besides you could render manual labour respected in the institution, by this method, perhaps.

“In the animal food put upon the table of the institution, I hope that the disciples in Antioch will be Christians enough to observe the Levitical dietary law, in regard to abstinence from fat, blood, and unclean animals. For all the swinish multitude—quadruped or biped—let one irrevocable sentence of exclusion be adopted. Over the doors of the refectory, write, ‘Procul, procul, este profani!’ And when you install the cooks, I should like to be present, and deliver the ‘charge.’ I think I could preach pointedly and feelingly on such an occasion,—say from such a text as the last verse of ‘Zachariah’ :—‘Yea, every pot in Jerusalem, and in Judah, shall be *Holiness unto the Lord of Hosts.*’ The *interior* sense of this passage (shall we say ?) is, that in the good time coming, the art of cookery shall have reference to the wholesome preparation of food for the subserviency of God-appointed uses; instead of ministering to luxury and animal indulgence, as now. Alas ! how few cooking utensils there are, upon which the motto ‘Holiness to the Lord,’ would not be sadly out of place !

“Most respectfully yours,

“AUSTIN CRAIG.”

X

THE STRUGGLE

FOR several years, in spite of incidental discouragements, the affairs of Antioch College in general progressed satisfactorily, though there were inherent defects in the plan of establishment and the income basis of the institution which were bound to cause trouble at last. But the president persisted with unflagging zeal in his efforts to maintain the institution at a high degree of efficiency. When, however, from any reason the outlook darkened, he turned unfalteringly to the man who had never failed him in sympathy and aid, who out of his generous store was ever ready to furnish help to others. From more than one point of view Mr. Mann approached the young minister, with the end of drawing him to Antioch always uppermost in his mind. Now it was the suggestion of larger service and the duty of entering in upon it; now the broader opportunities offered for self-improvement and, as a result, larger usefulness; now it was Antioch College and its future, the time when Dr. Craig should follow him as president of the college.

Indeed, as the days went by, the quest became more and more spirited, the efforts unflagging. The letters which follow not only indicate this but they show the deeper nature of the issues involved. It became a struggle on the part of one man to bring closer to his aid one whom he felt absolutely indispensable to his own happiness and to the success of the great enterprise which had become the passion of his life; on the part of the

other, a struggle in which love for his friend, obligation to his people, uncertainty as to his fitness for the place, and doubts as to whether or not his life would be shortened, constantly perplexed and harassed. Now and then Mr. Mann essayed a tactful approach,—though never aught but sincerity itself,—as witness the following letter :

“Washington, Feb. 26, 1853.

“MY DEAR MR. CRAIG :

“Can a clergyman, located sixty miles out of a city, sitting in his manse, with hardly a sound about him save the pleasant ones of waving trees or flowing waters, understand the hounded, badgered, tormented, fragmentary life of an M. C. in Washington? If he can, then I need make no apology for so long delaying to answer your late letter. If he cannot, then, though innocent, I must be convicted.

“The course of preparatory and undergraduate studies for the college has not yet been definitely determined. I sent you a provisional one. A meeting is called, at my house in West Newton, for the 23d of next month. . . .

“A well-balanced mind graduates all the affairs and interests of life on a scale according to their relative importance ; and though young people, and imperfectly educated people, put some things high up on this scale which ought to be low down, and *vice versa*, yet, as they grow wiser, they are constantly rearranging them, and conforming the order of caprice or mis-education to the standard of nature. A well developed mind and heart is the only remedy for youthful vagaries of fancy. . . .

“I presume no one will be compelled to board at the common table. . . . My observation, however, has convinced me that serious evils are likely to grow out of the self-subsisting method. It is usually adopted by those in straitened circumstances.

“The desire of economy, added to the inconveniences of preparing food, make too strong a temptation to live meagrely. Now, the philosophy of living, as you know, is to make strength out of food. What can poor nature do when her supplies are cut off ; when, like the inhabitants of a besieged city, or mariners on a wreck, she is put on the shortest living allowance? There

is a fatal seduction about this, too, to ambitious temperaments. It gives a preternatural vivacity and activity to the faculties, which the deluded victim mistakes for strength. But its end is weakness, exhaustion, and premature decay. I know some temperaments will bear this much better than others. Unfortunately, those to whom it would be most injurious are most readily decoyed into it. As I grow older (may I hope wiser) I find my former contempt and neglect of the thoracic and abdominal viscera,—or, to speak it plainly, of lungs and belly,—gradually changing into a kind of respect, not to say homage; not, however, as I certainly need not tell you, as the *dii majores* of my regard, but as the *dii minores*,—without whose help the upper deities of the brain are as helpless as a commodore without crew to work his ship. The calamity is that there is such infinite ignorance about the rules of health and life among our people, that the kind, the quality, and the amount of food which people consume are determined by every conceivable consideration except the right ones.

“Of course, the very object of the preparatory school is to fit its attendants for admission into the college. At first, this preparatory school will be our stock in trade,—the only thing out of which we can make capital. With our Eastern teachers, the Pennells, brother and sister, if we do not have an unusual kind of school for that latitude, I shall be disappointed.

“And so you recur again (and I like to read what you so wisely and with such simplicity say) to the subject of a press. One thing only you omit. You speak admirably of an *effect*; but where is your *cause*?—of a paper; but where is your editor? A glorious invention, you know, the Frenchman had for preventing the ravages of city fires; but when the conflagration came, he had only a specimen of it in a phial.

“Where is the man to conduct such a paper? That is the ‘main question’ by a higher title than any parliamentary law. I have pleaded with you to go. Oh, no! you are too well situated with the young people whom you love, and with the old people who love you. As for myself, if there are half as many pupils there as some of your sanguine coadjutors expect, I shall need a hundred heads, as well as a hundred hands, to meet the daily demand upon labour and thought.

“When, in my younger legislative days, I projected a hospital for the insane, and carried it through our Legislature unassisted, and against great opposition, the governor, on whom

devolved the appointment of commissioners, sent for me, and told me he should appoint me (young as I then was) chairman of the Board. I remonstrated. 'No,' said he: 'you have got us into this scrape, and you must get us out.' What shall I say to the Rev. Austin Craig of Blooming Grove, New York?

"And now, my dear sir, to whom have I given so much time as to you? And if anybody upbraids me for this, have I not full justification in being able to say, no one deserves it so much as you?"

"As ever, most truly yours,
"HORACE MANN."

In answer Mr. Craig wrote most earnestly from his deep heart:

"Blooming Grove, N. Y., March 1, 1853.

"DEAR MR. MANN:

"To-day's mail brings to my hand your welcome letter of the 26th ultimo: and I should be lacking in that affectionate regard which I am happy to entertain for you, if I did not earnestly express to you the pleasure which the receipt of your two sheets gave me; penned, though they were, during the closing days of an official life which my friend denominates 'hounded, badgered, tormented, fragmentary.'—The more gratitude I should feel, and do feel, that amid your harassing official cares, you have found time to favour me with so long a letter.

"The full and explicit statements made by you in answer to my several enquiries, leave me nothing more to seek on those heads, at present.

"You must pardon me, my dear Sir, for recurring so often to that matter of the Press—the Antioch Press. I regard the establishment of a tract-publication office at 'Antioch,' as a matter that must be.—In plain English, Mr. Mann, the Christian denomination has no literary and scientific character. All that is to be formed. It is new, virgin soil, that you are to cultivate in your new position. You will find *our* ministers and people very receptive (so is my conviction, at least), and I am persuaded that your influence outside the sphere of your professional relations to the denomination, might easily equal that which you will exert as President of the institution.

“Permit me to say to you, privately, that you will naturally be considered and treated by the ministry of the connexion, as a kind of bishop, or grand-patriarch of our order.—This is but my opinion, of course. Now, you will not consider it amiss, I trust, if I say to you that among our ministers you will find few educated men; you will find many who entertain views of education, and employ methods of advancing Christianity, which you would disapprove. Nevertheless, I am confident that they will incline to reverence your suggestions, as perhaps no man among us could be revered. They will glory in you as a denominational possession, some of them; but don’t mind that, Mr. Mann. One of this class, a minister, some days ago, said to me that he had learned you were purposing to be immersed, and to come into full communion with us. I told him that I entertained no doubt you would obey the prompting of duty, as you should at any time understand it; and as for ‘communion,’ that I believed you had long been in communion with Christ; which, of course, makes you in full communion with us: he assented presently.

“Will you permit me to urge you to attend the conferences of our ministers as frequently as you can? You will easily gain their confidence and regard.

“If you shall say, We must have a Press, and Tract-office at Yellow Springs; I think it will be. And you must be the editor of the magazine, Mr. Mann. Your name must. You will have much to say of Education, Physical, Mental, Religious: and it will be new to the great bulk of our people. I believe that such truth as infills Combe’s ‘Constitution of Man’ would be novel to more than half the ministers among us.—Yes, much more than half.

“Now, for myself, Mr. Mann, I am willing,—in the event of the establishment of such a magazine as I have described heretofore,—to put my pen under pledge to you for all the aid that I could reasonably render. I would be glad if, indeed, I could be helpful in so good an enterprise. My help would be hearty, whatever else might, or might not be predicable of it.

“I know, Mr. Mann, that you ‘have pleaded’ with me to go to Antioch; and I have declined. It is true that I am pleasantly situated here;—not one clergyman in a hundred, perhaps, more pleasantly,—the very pleasantness of the position has at times weighed oppressively upon me. But I do not feel

conscious of having declined the post at Antioch, solely on this ground. I assure you, Mr. Mann, that I feel incompetent to undertake any duties more onerous and responsible than those connected with my present position. I should feel a hesitancy about going to Antioch, until I have some more distinctly recognized 'call' from the Master, than I have yet had. I am not superstitious; but think that the way should seem open and clear to any one, before he permits himself to assume large responsibilities.

"I am, to some extent, a weak and enervated man, although just upon the threshold of Life. Physical development, I never had. A full, noble, manly, Christian development, I scarce expect to attain this side the Great Change. Meanwhile, with such fragmentary attainments as much weakness and the few uncertain years before me allow, I am labouring (not with satisfactory faithfulness, nor near it) in a field sufficiently extensive to tax to their utmost all my capacities and strength. Please regard kindly these personal statements, and accept assurances of the warm regard of one who is happy to subscribe himself,

Your friend,

"AUSTIN CRAIG."

The following letters develop new phases of the pursuit.

"Yellow Springs, June 16, 1854.

"MY DEAR MR. CRAIG:

"I received, in due course of mail, yours of May 7th. To that part of it which related to your health, let me say that I am rejoiced to know that a clergyman is recognizing and obeying the laws of health, and performing the first steps in the regeneration of the race; that is, their physical reformation. You honour philosophy and religion alike by so doing, and enroll yourself in the new school and among the new lights.

"I ought not entirely to omit, and yet how can I properly notice, that part of your letter in which you refer to the 'Inaugural'? I never wrote anything that seemed to me to fall so far short of what should be said on the theme therein discussed. Your partiality alone makes you speak of it kindly; and yet I love to be commended, even for such a reason; that is, by such a man.

"But, my dear sir, I sat down this time to make love to you!

Do not be alarmed. I am serious and literal ! I must woo you ; and nobody could woo who did not hope to win.

"The Rev. Mr. Ladley, who has preached to the Christian Church in this village for the last few years, has just resigned. They are looking for a successor. Yesterday the committee called on me to make enquiry. Whom could I speak or think of but you ? . . . If your right ear did not burn, there is no truth in signs.

"And now, my dear sir, you want to do good. That is your divinely appointed mission. Where else can you reach and help to fashion three, four, five, or perhaps six hundred growing minds, and fashion them after your idea of the image of Christ ? There never was such an opening for you ; there may never be such another. Were I a believer in special providences, I should think this had all the signatures of genuineness. We have a paper here, the *Gospel Herald* : where else can you better write ? We shall have a library : where else can you better study ? We are students of earthly lore : will you not infuse the heavenly ? We are among a money-loving people : will you not make them sanctify money in its uses ?

"Re-preaching your sermons will give you a great deal of time for other services. Everything says, 'Come.' 'The Spirit and the Bride say, Come.'

"The people here are favourable to *extempore* sermons ; that is, when, as Mirabeau said, they have been fully thought out beforehand. I believe you preach so mainly. . . .

"Yours as ever,

"HORACE MANN."

"*Blooming Grove, N. Y., September 4, 1854.*

"MR. MANN.

"MY DEAR FRIEND :

"I do not feel quite easy about the representation of matters made in my last letters to you. I fear that I may have given you wrong impressions ; if not by what I said, perhaps by what I did not say.

"I am anxious to have you fully understand my views and feelings relative to the subject of our recent correspondence.

"I am obligated by the terms of my engagement to the Blooming Grove congregation, to give them six months' notice previous to my leaving them voluntarily. I could not, there-

fore, come to Yellow Springs (if at all) before the middle of next spring. Again: I am unwilling to enter into an engagement which may require me to preach more than one regular sermon a week. Of course, occasionals are excepted. And I would stipulate for a vacation of two months,—July and August. I suppose that these conditions would be unsatisfactory to the society in your place. The ‘Christians,’ as I have known them, like to have several sermons a week. I have twice been under engagements to ‘Christian’ churches, and in both instances found it customary to have three regular preaching-services a Sunday. Possibly, two may be the general rule with them; but two sermons a week, I would not be willing to promise in any place where I should settle with a view to continuance.

“It occurs to me to state that another difficulty might be found in the fact that I am not—what among the ‘Christians’ is sometimes called—‘a denominational man.’ I have no denominational attachments—as such. I am unwilling to be known as a Christian in any other sense than that which the people of God everywhere acknowledge. Now, it is my opinion that it will be deemed desirable to secure for the Yellow Springs church some minister who may be fairly regarded as a representative of the Christian denomination. If so, I can by no means be the man. I have no heart to preach about Trinity; nor to occupy myself and my hearers with sect-dogma-controversialisms. I quite ignore those things. I am concerned to present the claims of Christ as the Redeemer, Life and Lord of man; and to show the applicability of Christ’s spirit to all our human conditions, pursuits and interests. I do not even look upon the Christian denomination as embodying the ‘great movement of the nineteenth century.’ (!) It is not unlikely that I should preach year after year without mentioning the denomination at all. I have so done; and might again. Now, judge for yourself, my dear friend, whether such a course would not be likely to lead to heart-burnings and embroilments, in case I should be ‘settled’ with the Christian society in Yellow Springs.

“My present hope and purpose is to pass the winter in a more genial latitude, and in freedom from the labours of the pastoral office. I feel worn-down,—preached-out—almost; weakened in body and in mind. I must keep Sabbath a while. Ministers get no Sabbath, who constantly preach on Sundays,

and are ever a-stretch to think what is next to be said. I mean to lie fallow a while ; hoping to increase the future productive capacities of the soul-soil by so doing. On several accounts I feel sad in view of the present unlikelihood of my seeing you this autumn ; but I believe it is best so, according to my present light.

"I hope you will consider kindly the letters which I have recently written you. Do not think me light-minded and trivial because in some of them I have expressed the hope of visiting you and preaching to the society ; while in this, a contrary purpose is announced. I am not as vigorous in health nor as buoyant in spirit, as when I wrote you early in the past summer. I feel now that I must not think of coming to Yellow Springs.

"But I cherish the cheerful hope that (as you have said) 'we shall be brought together at last !' The merciful God grant it ! Not *here*, perhaps ; but *there* ! what myriads shall be made happy in that meeting !—Ransomed souls in glorious bodies, and full of immortal energies ! A ransomed Universe, fit in all its agencies to aid the efforts of God's children in their endless advance in wisdom, love and joy ! The inspiration of Paul rises to its sublimest strain over 'the general assembly and church of the first-born, which are written in heaven.' (Hebrews 12 : 22-24). And one could almost fancy that Cicero had a glimpse of the glorious Family of God when he penned these noble words :—'O præclarum diem, cum ad illud divinum animorum concilium cœtumque proficiscar, cumque ex hac turba et colluvione discedam !' (De Senectute, Sec. 23.)

"Please write me at your convenience ; and believe me,

"Yours most truly,

"AUSTIN CRAIG."

"Yellow Springs, Sept. 10, 1854.

"REV. AUSTIN CRAIG.

"MY DEAR SIR :

"I received your letter of the 4th inst. on Saturday, and have kept it two days, hoping to discover by reflection the wisest way of answering it. But my reflections have done me no good. You were sad when you wrote it,—morbidly so ; and I am sad when I read it or think of it. You magnify your

duties; and then you change the telescope, end for end, to look at your ability to perform them.

"The idea that it was possible and probable that you would come here has occupied my mind for several weeks past. The anticipated influence you would exert on our young men and maidens has filled me with joy; and when, last week, they came together at the beginning of our term, to the number of about four hundred, I assure you it was with very vivid delight that I looked forward to the influence of your spirit among them. Was there ever a more inviting field? With your eager desire to stamp the spirit of Christ upon the human heart, were there ever, or will there ever be, more hearts, or more susceptible ones, than these, on which to make the impress? . . .

"I thought, too, that your duties would be light here. You could turn the old barrel of sermons over, and begin at the other end. I think the people here would want to see you pretty often in the church; but one of your sermons would make forty such as they have been accustomed to hear.

"My dear friend, I fear the wind was east when you wrote that letter. Do not disappoint us. Professor Holmes is delighted at the idea of your coming; so are others. As to external attractions, we have but few; but for one who lives so much as you do in the region of the heart, and who wishes to enlarge that region, I know of no place for you so suitable as this.

Farewell, my friend!

"HORACE MANN."

"Yellow Springs, Oct. 26, 1854.

"MY DEAR MR. CRAIG:

"I cannot tell you, my dear friend, how much all the more reflecting people here were delighted with your visit. I think you gave many of them a new idea of the function of an ambassador of Jesus Christ. . . .

"But those whose hearts are earnest for the religious growth of the place, and the most subduing influences upon the untamed spirits of the youth who resort here for education, will never surrender the hope of having you here. I exhort you, therefore, to hold yourself in readiness, that, when the time comes, you may be translated here as quickly as Elijah was into heaven. . . .

Yours as ever, most truly,

"HORACE MANN."

In April of the following year, 1855, Mr. Mann, recognizing the great talent for teaching which was so conspicuous a part of Mr. Craig's many-sided endowment, and recognizing, too, the substantial basis of this talent, laid on the wide foundation of Greek literature and thought, wrote several letters to Mr. Craig at Blooming Grove. They are full of the tokens of the deep insight Mr. Mann had into the nature and character of the man he so much loved, while the answers to them have vital human interest.

“ *Yellow Springs, April 3, 1855.*

“ MY DEAR MR. CRAIG :

“ I wish to write a long letter to you, but have hardly time to write a short one. The absence of Mr. H—— you know. All our thoughts turned at once to you. But I knew your engagement at your place with the beautiful name. We tried Dr. Siedhoff: he cannot come. We have made arrangements for the current term, not in all respects satisfactory. One class in Greek is postponed, which I do not like; and Mr. B—— takes one. We want a teacher for next September. It is *almost* six months. You can fill that place. Your general culture, your acquaintance with Greek thought, your etymology, your Greek philology, indeed, fit you admirably for the post. . . . I cannot tell you how delighted I should be. I would take you, for a time at least, into my house. We would build you up *bodily* almost as much as you would us *spiritually*. . . .

“ Ever and truly yours,

“ HORACE MANN.”

“ *Blooming Grove, N. Y., April 12, 1855.*

“ MY DEAR FRIEND MR. MANN :

“ I put this sheet of paper and a directed envelope into my pocket yesterday, when, leaving my own house, I started for a parishioner's to pass the night; where, now, with a strange pen and at a writing-table not my own, my thoughts go forth most cordially towards you and yours.

“ First, I must thank you for the very kind and confiding sentiments expressed towards me, in your letter dated the 3d

inst. Be assured, my dear sir, that your flattering and kindly words could not afford me the gratification they do, if I did not most highly esteem and affectionately regard the writer of them.

"I will come now to the question proposed in your letter. Shall I go to 'Antioch,' or stay in Blooming Grove? Let us weigh the matter. You, if you please, hold the scales and observe the libration, while I arrange the weights and counterpoises.

"I have now been four years in this place;—have taken root rather firmly; feel more at home than ever before, and more, I think, than I ever expected to feel anywheres; am pretty well known among my parishioners, and in the region around me; can preach more effectively than I could anywhere else, until a corresponding lapse of time should afford me an equal degree of intimacy with the people. I even doubt that I should be able to become as familiarly acquainted in the same length of time, as I have in this place; for within a twelvemonth past I seem to have been losing my readiness to visit and form acquaintances among the people—and personal intercourse seems necessary between minister and people, in order to the best condition of a society. To sum this in a few words, it seems to me that as I am now situated and known here, I can do an equal amount of benefit by my labours here, with considerably less expenditure of time and strength than would be necessary to the same amount of influence in a new place. My limited strength, and my occasional fears of failing health, make me think that to remain rooted (and propped a little) in this soil, is safer on many accounts than to become unrooted and by transplantation to a new field (or even nursery) to incur the risk of being unable to get firmly rooted again in time to yield an autumnal fruitage. I almost shudder at the thought of having again to pass through all the preliminary acquaintance-makings and mind-measureings and uncertainties incident to the settling anew in the pastoral relations. I may add to these considerations that I am here settled with a reasonable pecuniary provision for my present needs, and a satisfying prospect for such future time as I may be able to remain here, and may choose to do so. I might add that I should consult the wishes of my parents rather in removing nearer them, than in going a comparatively much greater distance from them. As for a distinctly perceived and keenly felt sense of duty (or

divine 'call') directing me in this matter, I have it not.
Need I say more? Most truly yours,

"AUSTIN CRAIG."

"Yellow Springs, April 17, 1855.

"MY DEAR MR. CRAIG :

"If I thought you had at last taken the position of a final, irrevocable denial and refusal ever to join your fortunes with ours, and help us to carry on the great work here begun, I should submit to my sad fate as well as I could, abate a great portion of my hopes, and labour with my might for the fulfillment of the rest.

"In reference to the arguments for remaining where you are, or coming here, you say that I may hold the scales while you put in the weights. But, my dear sir, may I not also see whether the weights are correctly or erroneously marked? If you put in platinum, and call it feathers, or feathers, and call it platinum, may I not point out the mistake, and remonstrate against it? Otherwise how am I better than any peg or hook from which to suspend them?

"Now, have you not made a mistake something like this—quite like it—in relation to the 'weights'?

"In regard to health, would not our milder climate be more congenial to your lungs than the butcherly blasts of the Highlands?

"In regard to society, you know that your nature yearns towards the young; that, reckoning from fossil old age down to indurated manhood and to irrepressible youth, the fervour of your affections, the vivacity of your love, increase far more than in the ratio that the squares of the distance diminish.

"In regard to intellectual companionship, you know that you are now just as solitary as you would be on the top of Mont Blanc. Nobody comes up to your altitude intellectually. You may pursue your studies there; you may become very learned and wise: but it will not be that better sort of wisdom which is found by study and contemplation, blended with communion with men. The wisdom of the recluse is a very different thing from that of the practical moralist or statesman. Now, although we cannot supply you with many intellectual companions here at present, yet by and by I hope it will be otherwise.

"In regard to the good that you can do, I must protest that

I never saw such false weights used in all my life before. Why, seriously and solemnly, had you done this in old times, when barbarous punishments were resorted to, I should have been afraid for your ears; that is, your *metaphysical* ears. You must know, and do know, that whatever wisdom you have, or have not, you do retain more of the purity and simplicity and innocence of childhood than almost any other man, and therefore are divinely fitted to sympathize with the young while you instruct them,—to go down to the lowliness where they dwell in order to lift them to your height. I defy your modesty to deny this.

“As for labour,—ministerial labour,—you have now a great storehouse of thoughts, more or less perfected: what better could you do, either for yourself or for others, than to review them, and give them, with the improvements of a second edition?—thus lightening labour and enhancing benefits.

“But what we want now in the college is a teacher in Greek for the coming year. Where shall we find him? Was there ever such an opening? All the circumstances point to you; everything connected with the case shouts, ‘Austin Craig!’ You can come for this year: if then health should fail, or repulsions spring up, or the social atmosphere become an east wind, or you should lose your interest in children, then you could return. There is no doubt, on the least intimation of that kind, your people would keep your place open for you. Why, then, will you not come and help us for this one year at least?

“I must go and look after a class: so good-bye, and God bless you, *and us* through you.

“Very truly as ever,

“HORACE MANN.”

“*Blooming Grove, N. Y., April 22, 1855.*

“DEAR FRIEND MR. MANN:

“Your letter dated the 17th instant, came to hand yesterday. I read it with mingled agitations of sad and glad feelings. I am purposing to go to-morrow home (to Peapack, N. J.) to lay the whole matter of Blooming Grove and ‘Austin Craig’ and Yellow Springs, before my father and mother for their judgment and counsel. In a few weeks—perhaps, in a few days—I shall probably be able to communicate our finality. Meanwhile, please detail to me, at your earliest

convenience, the several certainties and uncertainties, likelihoods and probabilities, both of the official duties to devolve upon me, and of the pecuniary compensations to be connected with them.

"My financial certainties in my present position are (humanly speaking) for the present year—\$600, salary; \$100, incidental; the use of the parsonage house, surroundings, and five acres of land; with an uncertain margin. The two last-named items might be worth (I would think) in money-equivalent \$100. My residence at Yellow Springs would involve the necessity of some additional expenditure in the shape of expense of travel to my father's home in New Jersey,—say, however, once a year; and allow that some items of expenditure there, may show a result somewhat more favourable than attends them here. Here, I am established; now, if I 'pull-up,' what certainties may I calculate upon? As for coming to Yellow Springs, with no certainty of position there, beyond the brief period of Mr. Holmes' contemplated absence; would it be wise to do so? And as for returning to Blooming Grove, in the event of my being unable to remain elsewhere; that idea I cannot for a moment entertain. I do not feel assured of what your partiality towards me permits you to say, that my people would no doubt keep my place open for my return. After deliberately leaving them, they would settle another pastor; and, I—how *could* I ask the place again, even if it were unoccupied? No; if I leave Blooming Grove at all, I leave it with the purpose of seeking 'a new home.'

"Let me then, dear friend, understand as nearly as you can give me exactness of information: What *duties* will be expected of me in 'Antioch'—or in Yellow Springs.—Please, specify them all. Then, what amount of manhood do ye (the committee, or Board, or whatever ye are) deem yourselves engaging, in the person of your humble friend? This question, even now that I write it, sounds *bathic*, but, the real amount of my *scholarship*—Greek or other—is small. An even chance if a class would not sometimes learn more from my ignorance than from my knowledge. (!) A very moderate degree of scholarship; a tolerable facility of concealing my superficialness; a willingness to do what I may reasonably attempt; and a feeble energy of execution; may be mentioned chief among my qualifications (or disqualifications) for a post

in Antioch. Your last letter leaves me disposed to weigh the whole matter anew; and now, dear sir, hide nothing from me, which may help me to understand what my residence in Yellow Springs may involve, require and promise.

"Yours truly,

"AUSTIN CRAIG."

"Yellow Springs, April 30, 1855.

"MY DEAR MR. CRAIG:

"By your letter of the 22d instant, I see I am required to sit down and compute the tables of an almanac, showing the declination, right ascension, etc., of your orb for the coming year, and for a somewhat indefinite future afterwards. We cannot, as yet, calculate the orbit of a human, astronomically, quite as well as we can that of Mercury or Neptune. Still, I will do my best. At any rate, I will put you in possession of facts from which you can cast a horoscope. . . .

"The committee on the subject of teachers is authorized to employ a teacher of Greek. . . . There has also been a good deal said among the faculty about a chaplain for the college; and, could we get the right man, the feeling amongst those of us who now supply the place of one would be unanimous in favour of the demand. They have been deterred, as yet, from bringing forward the subject by the condition of the college finances, which, we have reason to hope, will be improved before another year rolls round.

"Both the chaplaincy and the Greek would furnish easy occupation to a man so equipped as you are. . . . I cannot believe, that, once here, you would be allowed to go away until you went the upper way. I have now stated the facts conscientiously. I will not offer any new considerations about your health, your growth, your very much enlarged sphere of usefulness, etc., but remain, as ever,

"Yours affectionately,

"HORACE MANN."

"Blooming Grove, N. Y., May 7, 1855.

"MY DEAR FRIEND:

"Yours of the 30th ultimo was in our post-office on my return from New Jersey last Saturday evening.—Moved by your urgency, I hasten to reply.

"The week before last I purchased a copy of Bullion's Greek Grammar; designing to engage myself with it at intervals of leisure. I expect to find much study necessary, in order to equip myself properly for giving instruction to your Greek classes. I have for several years been devoting attention to the New Testament Greek; but, having ever in view the uses of the pulpit and my own satisfaction, I passed by many matters which I should feel to be necessary in the classroom.—Should I be called to the Greek chair in Antioch, I would strive to do what my abilities and strength might permit; but I forewarn you that Dr. Siedhoff probably knows ten times more Greek than I.

"I now definitely tell you that I am inclining to accept the call to the Greek professorship during the absence of Mr. Holmes.—But I do not, of course, announce this as the *finality*. *That* will be deferred, properly, until my reception of the official invitation from the committee.—For your own eye, chiefly, I now write that, I think I shall willingly,—even hopefully and gladly, perhaps,—(if God please) cast in my lot with you and your associates next autumn.

"I have been carrying in my pocket for several days past, a letter addressed to the trustees of the Blooming Grove congregation, which I propose presenting before them this week:—to the following purport:—

"GENTLEMEN AND ESTEEMED FRIENDS :

"I respectfully tender to you—and through you, to the congregation which you officially represent,—my resignation of the pastorship which I have held among you during the last four years.

"According to the terms of our contract, I am obligated to give you six months' notice of my intention to withdraw, previous to my actual withdrawal from the service of the congregation. The six months will be ended on the first day of November, next.—If, however, satisfactory arrangements could be made for the supply of the pulpit before the expiration of the stipulated six months, I would respectfully request an earlier dismission.

"I make this communication deliberately; and with unabated and hearty regard for you, individually, and for the congregation.

"A. C."

"Blooming Grove, N. Y., May 1, 1855.

"MY DEAR SIR :

"You have now all that I can at present say.—All that is necessary to say at this stage of our negotiation. I shall be glad to hear again from you, at your convenience. Meanwhile, with kindly greetings to your household, and friendliest regards to Mrs. Mann, I remain heartily,

"Yours,

"AUSTIN CRAIG."

Not long afterwards the following letter was despatched to Mr. Mann :

"Blooming Grove, N. Y., July 5, 1855.

"MR. MANN.

"MY DEAR FRIEND :

"It will seem strange to you that, meeting Messrs. Fay and Brush recently to answer them finally as to my occupancy of Mr. Holmes' temporarily vacated chair, I began by telling them that I could wish my recent letter of acceptance to you had been miscarried, and ended by promising to come to Antioch (D. V.) by the beginning of your next term! 'What does this strange behaviour mean?'—I can imagine you asking. I wish to tell you. My charge in Blooming Grove is surrendered; though still occupied by me, from considerations of obvious duty to the people, not to leave them until suitable arrangements for their pulpit-supply can be made. They refused to accept my unconditional resignation; proffering me a leave of absence for six, twelve, or even eighteen months, if necessary.—I made no reply, at the time of receiving this communication from the committee appointed at the congregation-meeting, except to tell them how uncertain I felt my future to be; so far as relates to the necessary health and strength to work in such a field. Since that time, I had quite abandoned the idea of coming to Antioch; and was on the point of writing you so, when Messrs. Fay and Brush intercepted me and received from me the announcement of my hastily formed conclusion to come to you. Whether I have acted prudently or otherwise in this decision, I am unable to say. I had, before that, already reached a point where it seemed to me my thinking upon the course of action to be taken by me, made nothing plain or satisfactory.

"I have recently subjected myself to the examination of a physician, to learn (if possible)—if not what I must do—what I must not do. He tells me that the cause of my present condition is a constitutionally excessive activity of the brain, as compared with the vital supplies in my system. He finds my nervous system, circulation, liver and stomach, lungs and 'renes' all more or less disordered. And he remarked to me with emphasis that everything was insidiously conspiring to fasten consumption upon me. He was peremptory in requiring me to cease from the irregularities of habit and the constant weight of excitement and care, to which I have here been subject. With prudence, fidelity to his prescriptions, and some changed modes of life which he specified, he pronounced my cure to be reasonably anticipated. All that he told me of my ailments, I knew before consulting him; and had felt the trouble about my lungs so much, of late, that, at times, I would frequently hesitate at any plans or aims, whose undertaking necessarily involved the idea of considerable labour or of much continuance.

"It was this that made me think to write you, finally declining the before-accepted place in Antioch. With the best health that I have had for several years, I would anticipate only a moderate degree of success in the new sphere, even with the hard study which I had intended (and expected) to give to the daily lessons of the classes. And now, when in all likelihood I should be a semi-invalid, I both fear the failure of my efforts in the new position to meet the reasonable demands of it, and the failure of my remaining energies under the excitements which I could foresee in those new responsibilities. I stated these considerations to Messrs. Fay and Brush; adding that a year of so uncertain prospects seemed, in my present feelings, more than I could perhaps judiciously undertake. They made me answer that I might make trial at least for one session. I thought a few moments and answered that I would promise to do so,—if providentially permitted.

"And now, my dear friend, I feel that it would be better for the institution to secure some other for the temporary supply of this post; but if—owing to the briefness of the remaining time,—that cannot be done; I am willing to come (if strength do not fail-out) and attempt the duties of the post; warning you to anticipate, in that event, no more than an honest endeavour and moderate qualifications may enable a not-well man to perform.

"Should you continue to desire my coming to you, please write me soon; specifying the text-books to be used in all the Greek classes during the next session, and throughout the year. Please give me also some account of what has been done during the last session; the mode of instruction, etc. Will you permit me to interest (if possible) the members of various classes in the study of the Greek New Testament? I shall not ask to substitute it to the exclusion of other studies, or even of other Greek; but would gladly make an optional extra of it, if I could interest the students—as I might hope. Please write me also whether I can obtain a pleasant room at Mr. Dean's boarding-house, the more retired from the scenes of outdoor pursuits and activities, the more congenial to my tastes. Do not think, however, that I wish to live a hermit. Far from it! All that my strength can permit I wish to do, in associating with the pupils, in sharing the burdens of public instruction and worship, with you and your associates; but for the hours of private study to prepare for the better instruction of my classes, I want a quiet and retired room, such as I think Mr. Dean's house may contain, though possibly not unoccupied. Please write me soon whatever you may think needful or helpful for me to know. Present my friendliest regards to Mrs. Mann; and accept again the assurance of my unabated respect and esteem.

"AUSTIN CRAIG."

XI

THE CAPITULATION

IN a letter written in June, 1855, Mr. Mann, noting that it now appeared settled that Mr. Craig was to be with them at Antioch the following year, spoke of the tremendous demands upon his own strength, so great that he could not "get a splinter of time anywhere to float away upon," saying in closing: "It has been said that God will never ask what a man has done, but what he has done under the circumstances." In November, of the same year, writing from Boston, he calls attention to a brief note from Mr. Craig which "said nothing about what I care most for,—yourself. You have made us all love you so much," he adds, "a new obligation is upon you. You must take care of yourself, for our sakes as well as for your own. The fame of your popularity among the students has reached here, and I am congratulated upon it."

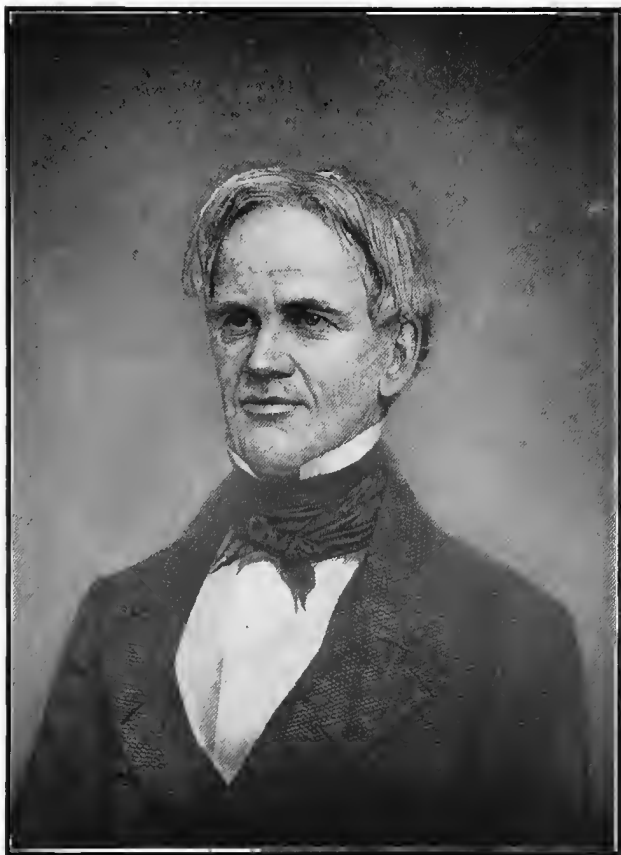
One cannot better suggest the powerful hold Mr. Craig took upon those with whom he came in close personal contact than by the following letter from Mr. Mann, written from Boston in January of the next year, 1856. Mr. Mann had come up to his own noble estate through great toil and amidst disheartening conditions. He was of that keen and high type more likely to magnify their failings than exalt their better parts. He was abnormally keen to feel his own need of help, and no other man, it would seem, so truly fitted his own nature and supplied that of which he felt himself deficient. The letter in

question, one of the saddest in all the line of published correspondence of great men, is as follows :

“MY DEAR MR. CRAIG :

“As I am writing home to Mrs. Mann, I must write a word to you, because you are now associated with all my ideas of home,—an object standing in the foreground of the picture. One of the regrets of absence is to be away from you. Your spiritual-mindedness is the complement of my nature,—of what I have failed to be, though I was fit to be, and ought to have been. But Calvinism blasphemed all that part of me ; and, if it did not destroy the germ, it checked its development. I have something, I hope, of the other side,—the intellectual-religious side. What I have, I rejoice in ; but it constantly reminds me of what else I ought to have. I desire its possession more fully. I do not feel too old to cultivate its growth. I am only made to feel and to see how much was lost to my nature, because all was done that could be done, when I was a child, to educate the love of a heavenly Father out of me, instead of educating it into me. This want I feel and deplore. You supply its place in me. You call to mind, better than any other *man* I have ever known, what Plato would hold to be the ‘recollections’ of a previous state of being. Think, then, how dear you are to me ; because I feel, if I could incorporate your soul into mine, it would make me whole ; *i. e.*, a whole man.

“I feel constantly, and more and more deeply, what an unspeakable calamity a Calvinistic education is. What a dreadful thing it was to me ! If it did not succeed in making me that horrible thing, a Calvinist, it did succeed in depriving me of that filial love for God, that tenderness, that sweetness, that intimacy, that desiring, nestling love, which I say it is natural the child should feel towards a Father who combines all excellence. I see him to be so, logically, intellectually, demonstratively ; but when I would embrace him, when I would rush into his arms and breathe out unspeakable love and adoration, then the grim old Calvinistic spectre thrusts itself before me. I am as a frightened child, whose eye, knowledge, experience, belief even, are not sufficient to obliterate the image which an early fright burnt in upon his soul. I have to reason the old image away, and replace it with the loveliness and beauty of another ; and in that process the zeal, the alacrity, the fervour,



HORACE MANN

the spontaneousness, are, partially at least, lost. You help me to recover it, and fix the true image; and thus you help my spiritual life. I would not part with one idea, one conviction, on the other side of my moral life; but I feel as though I should be a better man, and a vastly happier man, if I could add your side to mine. And as you have opportunity, my dear friend, let me entreat you to impart this loving side of religion to my little boys. Above all treasures, I long that they should have this. There can be no such chasm in their being as to be without it. For the trials of life, it is the best philosophy. For the joys of existence, it is the greatest magnifier; for it magnifies in the line of direction as well as of quantity.

"But I am interrupted by company; and what will my wife say if I write but one sheet to her, and two to you to send in her letter?"

"Good-bye, my dear friend,
"HORACE MANN."

The following extracts from letters written by Mr. Craig at this time to Mr. Mann are of interest:

"I have never yet acknowledged in a manner suitable to my feelings, a very kind and flattering letter of yours to me, which came enclosed in your letter to Mrs. Mann,—just before you left New York to return home. The friendship which you expressed for your correspondent, in that letter, was so delightful to me that I was fain to appropriate it to myself: but from certain incidental utterings as to the excellencies of the person addressed, I concluded that you had written of (and to) some lovely person, whom you had in mind, and then (as you would naturally be thinking of your Antioch flock, and of the temporary shepherd thereof, you happened to write my name upon the envelope. . . . Just at this point, as the 'train' of my remarks was quite laid, and I was preparing to 'touch it off'; who should come in but the minister and his wife! So I turned from my letter to some 'ghostly' conversation, and unghostly apple-eating; and, now they are gone, I do not recover the thread of my discourse satisfactorily; so I begin anew.

"I am exceedingly *tickled* with what you communicate respecting the story of those kind gentlemen who called upon

you with the subscription on my behalf. I can easily understand how the lost \$80 should be thought my loss.—Though I never told any one that I lost it. But how the other reports could have originated,—that I am necessitously poor, and have father and mother dependent upon me for support !—I am utterly at a loss to surmise. I don't know that I ever told anything of my financialities to any one in Yellow Springs, except that once in a merry talk in the bookstore I think I stated that my first receipts for preaching were—(after I had been a preacher for nearly three years)—seven dollars, and a 'brand-new' hickory axe-handle, for nearly two weeks' labour—Sundays and week-days. Perhaps they may have thought that I ought to be 'necessitously poor' under these circumstances ; but that was a mistake ; and you did a thankworthy thing in inducing my kind-meaning friends to desist from their enterprise.

"In relation to the matter of the students' subscription to make 'a present,' etc., I cannot say anything.

"I am in a yielding mood now as to being present at the dedication services. If I shall succeed in arranging matters suitably, and can learn the appointed time of the ceremony in season to reach Yellow Springs against the day, I will endeavour (D. V.) to be present. I don't see how I could reasonably reach you by the third Sunday of this month ; you might expect me by the fourth Sunday,—if that day should be appointed. Let me know the appointed day ; for I cannot be from home more than one Sunday, at this time.

"If you should think the time so short now that your answer might fail to reach me before I ought to be on the way to you, you can telegraph me from your Yellow Springs office to Washingtonville, N. Y. ; where the New York and Erie Railroad has a telegraph office. I must incidentally tell you, however, that the only message which I ever had occasion to send through the Yellow Springs office, had not reached Middletown *yet*, at the time of my arrival there, five days after I had despatched it ! Ohio lightning doesn't always strike where it hits, does it ? Let it be well *greased* before it starts !

"Away with this note to the flames ! But believe me,—with no abatement of former affection,—the sincere friend of you and yours,

"AUSTIN CRAIG."

In February, 1856, Mr. Mann writes :

“ MY DEAR MR. CRAIG :

“ I put a single word into Mrs. Mann's letter, more for the sake of telling you how Horace Mann loves Austin Craig than for any other reason. . . .

“ The strongest desire is expressed for your return. . . . Our trustee meeting is on the 12th of March. If we can have your affirmative reply before that date, the proper measures can be taken by the Board of Trustees for giving you a *status* in the college as College Chaplain, and Lecturer on the Evidences of Christianity, Professor of Moral Philosophy, or something of that kind. This ought to be ; for you should have an official relation to the students as the basis of your moral one. Good-bye, dear Mr. Craig ; and if my invocation were worth anything, I would say, God bless you !

“ HORACE MANN.”

Again with the old aim in view of drawing Mr. Craig to Antioch, not only because of his own affection for him and his feeling of need, but because he saw a day coming, and approaching more rapidly than others knew, when he must give up the burden and when, as he fondly hoped, Mr. Craig might succeed him, he despatched the following letter dated at Antioch College, April 7, 1856. This is followed by its answer together with another similar letter from Mr. Mann.

“ *Antioch College, April 7, 1856.*

“ MY DEAR MR. CRAIG :

“ Herewith I send you the invitation of the Christian Society in this place to become their pastor. I need not tell you how much pleasure it affords me to do it.

“ The circumstances attending the call were such as you could hardly wish modified, were they at the full disposal of vanity or self-esteem. After your name was introduced at the meeting, it was said that you had been elected College Chaplain ; and the enquiry was made, how you could be College Chaplain, and pastor of the Christian Church also. Omitting what I said about Mr. Craig as a man, it was said that

the relation which I wished to see him fill was that of officiating at the college one-half the day on Sundays, when the whole society would be invited to attend there; and the other half of the day at the church, when the college would attend there. Your morning duties at the chapel would never interfere with anything at the church, and your evening services at the church would never interfere with anything at the chapel. We could take your morning duties at the chapel whenever desirable. I said that there was a natural alienation between the students of a college and the villagers where it was situated; that there was less of it here than usually happens; but that I wanted none of it: on the contrary, I wished to cultivate harmony, cordiality, identity of spirit, between us; and that you were the man to do it.

"After the statement had been fully made and understood, the vote was taken, and it was unanimous with a single exception—Mr. C——, who spoke highly of you, but gave as a reason for his vote afterwards, that you were opposed to church organization.

"So flattering a call few men have ever had; and so fair an opening for usefulness rarely falls to the lot of ministers. I can now see nothing of a public or general nature which can stand in the way of a noble mission to the people of this place, college and village; and I do not believe that you will suffer anything of a personal or private nature to do so. I know not what secrets futurity may have behind the curtain; but I never saw so fair a prospect for any man's filling his worldly stomach with the honey of success, and his Christian heart with the rewards of faithful ministrations in divine things, as now opens before you.

"The church will be completed about the first of May. Do not, I beseech you, allow the ceremony of dedication to pass by without your presence. Let all future associations connected with the house be seen through the medium of that beautiful light. Even if you must go back for any period, longer or shorter,—though I sincerely hope not, at least during our present term,—come and be present, be installed, at the time of the dedication of the house; and then, if absolutely necessary, I doubt not you can obtain leave of absence. But I want that radiant point in the sky at that place, where it will forever be so conspicuous.

". . . We are all well, thanks to the good laws of God

which we are trying to worship Him by obeying. We have about sixty new students this term, notwithstanding all the efforts of the ungodly to keep them away. . . .

"I am, as ever, yours devotedly,

"HORACE MANN."

"Frankford, Philadelphia, April 12, 1856.

"MR. MANN.

"MY DEAR FRIEND :

"Yours of the 7th instant reached me at this place last evening. The cordial and kindly expressions contained in your letters to me are always most grateful. Very pleasant, too, the unanimity of the society in their late action respecting the settlement of a pastor—as reported by you and by Mr. King. How much I am drawn to the position which invites me, I can hardly express to you. I am not, however, ready to write you that I will come.

"Let me frankly tell you what considerations weigh with me now.

"First, I fear that the involved (if not required) duties of the twofold relation will overtax my strength. You will readily conceive the difference of drain upon me between preaching once a week to my parishioners here in Orange Co., and preaching twice a week in Yellow Springs. I don't see how I could avoid the necessity of far more study in your place than is necessary at home.

"Of course, I don't wish to avoid any study or labour, to which I may be at any time really adequate. If I could feel any certainty as to my being physically competent to the duties of the position in Yellow Springs for even a year, I would incline to occupy it. I don't know but that I would take my risk, in any event.

"But I have been made to feel this spring more keenly than ever, that I must take care of my troublesome weak constitution.

"I mention all this to learn from you what amount of duty, specifically, devolves upon the future incumbent of the Chaplain-pastorate. I would earnestly seek, in any case, release from the commonly imposed (and to me most onerous) duty of promiscuous ministerial visitation. I allow the duty (and wish the opportunity) of visiting the sick and such as may wish to see the pastor.

"One other matter,—least poetical of all (and to me least tasteful)—I mean to consider hereafter (not in the first place, however) the pecuniary results of my time and service. During my ministry, I suppose that I have expended as much,—perhaps more than I have received. I mean now to do what I reasonably can to provide for the future contingencies of this life. I have really formed a careless habit of dealing with the financialities, which subjects me to the criticisms of those near to me, and the rebukes of my own mind.

"Before determining to come to Yellow Springs, I wish to understand what compensation I may reasonably expect (not what an irresponsible number of persons may imagine). My position in Blooming Grove is worth \$600 in money and \$100 in parsonage and 'incidentals.' I could obtain more.—Shan't ask for it: but have heard that it may be offered me.

"Now, shall I come to Yellow Springs and do twice the duty required in Blooming Grove for the same compensation? I shall be willing,—if some stern voice of duty so bids. I am so unaccustomed to writing and speaking of such matters, that I really don't know how it sounds to a right-minded person. I have meant to write properly and suitably; but I have some not pleasant feelings even in writing of such matters.

"In friendship-affection truly yours,

"AUSTIN CRAIG."

"Yellow Springs, May 16, 1856.

"MY DEAR MR. CRAIG:

"We have concluded to dedicate the church on the second Sunday in June,—the eighth day of that month. It is the unanimous wish of the committee that you should preach the dedication sermon; and you are hereby invited to do it.

"And now, my dear friend, how could you write me so incomplete a letter as yours of the 7th inst.? The people here are all agony to know 'whether Mr. Craig accepts the invitation to settle with us.' I told them, that by the middle of this week, we should undoubtedly hear from you. That time came, and your letter, but not a word about anything beyond being present at the dedication. That, of course, would be most agreeable, but is not *the* thing. . . . The flock is without a head. What wolves will invade the fold, if left in this condition for six months, who can tell? . . .

"My dear friend, let me exhort you to do two things. Come and speak for us in the chapel, Sunday, June 1st; dedicate the new house, and be installed as pastor of the church here the next Sabbath; and having got released from what you call 'home' let us make you another, and, for the good you can do, a better home. I hope to hear from you soon. With best regards from all,

"I am, as ever, most sincerely yours,
"HORACE MANN."

Perhaps nothing would better illustrate the value which Mr. Mann set upon having Mr. Craig at Antioch, or his own imperative need of him, than the letter which he wrote from Yellow Springs in July, 1856:

"Yellow Springs, July 3, 1856.

"MY DEAR MR. CRAIG:

"I received yours of June 23 a week ago, and have been most anxiously awaiting intelligence from your society. To-day it has come, and is, as doubtless you both know and knew, in the negative.

"Is this irreversible? If so, my first impulse is to resign at once, and leave. I know the consequences: not that my withdrawing would be of any account; but if I should go, Mr. Pennell and R——, of course, would not remain a day. This would be fatal to the concern.

"I should regard this result more than I can express. I think I can sacrifice my own ease and emolument for the sake of success in accomplishing the great enterprise for which I came out here; but if no one else will make any sacrifice for the welfare of the college, and if we are to have Mr. —— as pastor of the church, or any one like him, then I feel as though the success of the college itself, at least under my administration, is jeopardized, and the only motive which I have for staying here is gone. You supplied all conditions. Your refusal to come leaves all conditions unsupplied. I write in haste and sadness, but am, as ever,

"Truly yours,
"HORACE MANN.

"P. S.—If the refusal of the society is peremptory, is it peremptory after six months from the time you notify? I shall await with great anxiety an answer to *this* enquiry."

The shadow of ill health for years following steadily on Mr. Mann's path, was darker now and more sinister. The next letter discloses more of this though it does not indicate how great was the danger. The letter is self-explanatory :

"Mackinaw, Michigan, August 7, 1856.

"MY DEAR MR. CRAIG :

"Yours of July 20 has been forwarded to me at this place, whither I have come in search of the fugitive, health ; at least, to escape from the debilitations of our summer heats. I wish you were here. It is a fortnight to-day since we arrived ; and such paradisiacal weather as we have had ! just warm enough not to be cold, and just cold enough not to be warm. Only one thing is wanting to me, and I should thrive like a green bay-tree ; and that is the home diet.

"Last night we have some commotion among the elements ; and to-day it is cloudy, and a fire is comfortable. But a few whiffs of this air would make your lungs give a hygienic laugh. I am sorry to hear there are any symptoms in your throat or elsewhere which give you present discomfort or forebodings. I am afraid of that Eastern climate for your lungs. I do not believe that air will ever agree with you. It requires a Boreas to blow it, and none but a Boreas can breathe it. You are an exotic in it ; and even hothouses will not save you, I fear.

"My dear friend, you must answer me one question ; for it will be an element in coming to conclusions that now impend. It is no other than the question I put to you before : Suppose the six months during which you feel yourself bound to the Blooming Grove Society to be at an end, would you, or would you not, come to Yellow Springs ? That is the question. Why should you not answer it ? It is an important element at least, if not a decisive one, in regard to ulterior things. I came here with great hopes, ready to put forth my best efforts, ready to make any sacrifices probably resulting in success. If I am to fail, I have already sacrificed too much ; and the sooner I stop, the more strength I shall have by the time I get home, which I hope will be about the 20th inst.

"Yours lovingly,

"HORACE MANN."

In a letter written on his return to Antioch in October,

Mr. Mann spoke of Mr. Craig's visit to Antioch in characteristic phrase: "Your having been here, and being gone, and being going to be gone, seem to me like a sad and doleful dream. Then comes the consciousness that it is not a dream, but a reality." The autumn passed on into winter, the devoted president steadily burning out the candle at both ends. No matter what came, no matter how deep or great the disappointments, or how bitter the consciousness that he should never see his dream of Antioch fulfilled, he never lost his hope that he should some day gain a nearer relationship to the man whose immediate, personal touch he needed so much.

Mr. Craig had meanwhile gone South on a much needed vacation, as the two following letters indicate:

"Alliance, Ohio, January 15, 1857.

"MR. AND MRS. MANN.

"VERY DEAR FRIENDS:

"Austin Craig is in Ohio at this present writing and date; expects to be in Indiana to-morrow, and in New Orleans next week (D. V.)—a fugitive by the overground railroad from those severe Northern masters, Frost and Cold. The genial South may constitutionally receive him from their dominion.

"In brief, and without figure, I am expecting to spend the remainder of this cold season in New Orleans—with John T. Jeter—of the 'Florence House'; to whose care, you can address me until about the first of April, next,—as I suppose. Then I am expecting to return slowly by way of Havana, Charleston, Washington, home to Blooming Grove by May day. This is my present plan and expectation, subject to change and overthrow by Fate or Contingency.

"I would gladly write you a letter more worthy of your friendship,—than this hasty, fragmentary scrawl is likely to grow into. 'Suffer it to be so now.' I am awaiting the arrival of the train, which is to convey me on towards Cairo, via Indianapolis.

"Mrs. Mann, please mail the enclosed letter to Dr. Hoyt—if you can learn his present whereabouts. And do not forget

some time to write me the titles of those little books which you wrote me that you valued so highly. I have a little friend about four years old, counting by time ; but really much older in capacity of perception and apprehension. If you meet anything of worth for little people, please write me of it. I will try to reciprocate such favours.

"I was reading John Sterling's Poems yesterday.—I infer that Carlyle's 'Life of John Sterling' lacks the wholeness of truth. I shall wish to read what Hare has written of him. Oh, how unsatisfying is all talent, taste and genius, which does not whole-heartedly worship the Lord Jesus Christ !

"I want to hear what Mr. Mann is doing this year. It is his year of instruction. Dear sir, favour me some time with a full account of Antioch affairs from your standpoint.

"My friendly regards to 'H. M.,' 'G. C. M.,' and 'B. P. M.' I wish them 'Happy New Year.'

"Kindly words and friendly to Mr. and Mrs. A. S. Dean. I was hoping to see Mrs. Pennell—but I don't go to St. Louis.

"Farewell,—in Peace !

"AUSTIN CRAIG."

"*Cairo, Illinois, March 24, 1857.*

"HORACE MANN.

"MY DEAR FRIEND :

"I am detained here a few hours, and feel that I cannot more agreeably to myself devote a part of this leisure, than in writing you this renewed assurance of the esteem in which I continually hold you and yours.

"My letter to you, to Mrs. M—— and you, from New Orleans, a few weeks ago, acquainted you with facts of my arrival and sojourn there, which I need not repeat. I left that city last Tuesday (17th instant) ; having been there not quite six weeks. I did not have such opportunities of preaching during my sojourn in New Orleans as I hoped for. I preached but three times, indeed, once in the 'Christian Chapel,' and twice in the Mission Church (Presbyterian), on Thalia and Franklin Streets. I preached on the river four Sundays,—had a curious audience last Sunday afternoon in the steerage of the steamer *St. Nicholas*. Have you ever seen the lower-deck community of a Mississippi steamer ? What an 'underworld' it is ! There were over a hundred, men, women and children—

mostly foreigners ; poor, and dirty ; lying tier above tier in the dingy space. Thirty or forty, perhaps, listened ; as many more heard, who did not listen,—I suppose ; and many neither listened nor heard, but played cards, swore, and made uproar. I repeated the Parable of the Prodigal to them, and spoke of Man's Sinfulness, God's Compassion and Christ's Mediatorial Life and Death, for twenty-five or thirty minutes. A dozen or more gave me a friendly hand and words of thanks.

"I have not seen enough of the South to speak of it freely. I was treated with great friendliness by all with whom I had intercourse. And New Orleans—interesting as the capital city of King Cotton,—is not (as far as I saw) liable to disparagement in comparison with our other great cities (except Philadelphia) on the score of Public Decency and Order. From what I learned, I judge that it is making decided advances in moral and religious and educational interests. I met Mr. Beach, an Antioch Junior, during my stay.

"I have recently extended my acquaintance with the devotional literature of the Romish Church ; and with great satisfaction to myself—I know not but with benefit, also. A little book on the Devout Life, by St. Francis of Sales, and Faber's 'Growth in Holiness,' among others, charm me. Many of the sentiments and rules of life in these books are, in form, similar to the doctrines of physiologists ; yet they widely differ in efficacy and character by the motives they present. Physiology presents low motives to physical obedience. The Gospel enjoins many things—in form—identical with the Health-laws of Physiology, but the Gospel presents the necessary *high* motive. I cannot say that Physiology—*i. e.*, the knowledge of Natural laws, as such, has done me much good. I have never effected any act or vow of self-denial under the influence of Physiology. *It* seems to me like the Mosaic Law—a system of truths calculated to make us feel our needs, which only the helping spirit of God can effectually supply. I cannot, of course, say what science and Natural-Law-instruction may have done for others (in the way of prevention,—good)—but as for recovery, subduing a strong appetite and the like, I feel assured that Faith-power rather than Physiological-perception must be found the efficient agent of Vital Reform.

"You are at the close of another session I presume. How has it been with you ? Do you retain your cheerful, hopeful view of the ultimate success of Antioch ? What course of in-

struction are you pursuing with your Seniors; and what text-books are you using? I suspect that you would find Michaeli's 'Commentaries on the Laws of Moses' a useful and interesting adjunct to your instructions on the Constitution of Man. (Pardon me for implying that you do not know all about the work; for it is a scarce one—found only here and there in some theological library.—A book of its idea and design—conformed to the present advance of science—would be invaluable.)

"Please address me at Peapack, N. J., or if not before May-day, then, at Blooming Grove. Remember me kindly to Horace, George and Bennie. I am writing this letter with a pen-holder which bears upon it their initials, and often reminds me of them.

"Tell Horace that if he can find time from conning chemical formulas to commit to memory the historical parts of the New Testament, he will rejoice over that acquisition hereafter.

"Affectionate greetings to you and to Mrs. Mann; in hope of a speedy communication from you, Yours,

"AUSTIN CRAIG."

"April 6, 1857.

"MY DEAR, EVER DEAR MR. CRAIG:

"Your letter from Cairo reached us the day our term opened. Since then, the number and character of my duties in launching our craft for another term have crowded me half way to insanity. But to-day we are under sail, and all posts are manned or womaned. . . .

"I should have written you on some points; but Mrs. Mann has said them better than I could. Ponder them,—for Antioch's sake, for humanity's sake, for God's sake, ponder them. The bird's wing was not made for the air, nor our eye for the light, any more than you for Antioch College. Why will you keep things apart that were made for each other?

"If I could feel that you would be my successor here, I should be ready at any time to say with old Simeon, 'Now, Lord, lettest Thou Thy servant depart in peace.'

"May God bless and let me direct you! Is that wicked?

"As ever, yours,

"HORACE MANN."

Two characteristic letters follow :

" Yellow Springs, June 7, 1857.

" MY DEAR MR. CRAIG :

" 'The vision forever flits before my mind, that, if I am to be at Antioch College, you are to be here too. It cannot be selfishness. It is genuine heart-belief that nowhere else can you do so much good as here. . . . Now be a good boy ! Don't be over-modest. Trust in God some, in Austin Craig also, and listen to this request ; and make it prophecy now, and history hereafter.

" Yours, as ever, most truly,

" HORACE MANN."

" Blooming Grove, N. Y., June 9, 1857.

" DEAR, ESTEEMED FRIEND :

" If I could sit down in quiet with you for a while, either in your own house,—or here in mine (now won't you come this summer ?)—I should probably have no lack of matter to tell you or to ask you about. But writing is so prosy and worklike that I don't really feel,—now that I have begun a letter to you,—to have anything to say.

" I write at all to notify you that your Cincinnati speech reached me to-day, (thank you heartily !)—but inside the leaf, in your hand, was the name of ' Peter Cooper,' and, thinking that possibly you might wish to know the fact, as a clue to some undesigned exchange of packets, I determined to write you this at once ; and, for the rest, tell you that some time hereafter when I feel that something worth communicating is with me, to write you a letter, instead of the empty note which this is.

" I dare say you are busy, and over-busy, as the Commencement nears you. Success attend you, even that best success (which I believe is not lacking to you) of inspiring others to aim nobly and do faithfully !

" A letter from your place to this region, speaks heartily of your late ' sermon ' on ' Miss Dix ' ; and laments that such ' sermons ' are ' like angels ' visits."

" Will Mrs. Mann inform her friend, when the work ' Christianity in the Kitchen ' is to be out ? And then, when is the thing to be *in* the kitchen ?

"I have friends who are experimenting and efforting in that direction; to whom the book will come welcome.

"I want to ask you whether you know from experience any substance or compound that will nourish the Brain?

"Is there any recent work on the Analysis of Diet-substances, which you could commend to me?

"Friendly remembrances to Mrs. Mann and Horace, George and Bennie, and to Mr. and Mrs. Dean.

"Peace to thy House and thy spirit! Yours,
"A. CRAIG."

Days of great moment to the struggling college were now at hand. Its storm-tossed history seemed likely to be at an end unless aid came. So stormy had it been and full of danger, one wonders, had Mr. Mann realized it all, would he have taken ship as the master of the craft? And yet, so easy would it have been at various times for him to have left the craft with honour, resigning the captaincy to another; so easily could he have found warranted excuse in greater opportunities for good elsewhere, in failing health, and the like. It would have been natural that he should feel under obligations to go; unnoteworthy had he given up the ship to another. But this heroic figure stood ever in sight of the reefs; he seemed to know in advance the full scope of the peril; he would not, he could not, give way to any other hand unless it should be the one in whose guidance he felt supreme confidence.

Writing from Yellow Springs in July, 1857, he notes the first vital change in the life history of the college, following his letter up swiftly by a postscript, written the next day with another one in similar strain soon afterwards:

"Yellow Springs, July 3, 1857.

"MY DEAR MR. CRAIG:

"A new crisis has come to our affairs.

"First, however, let me say that we have had a glorious

Commencement. Governor Chase was here, and he says it surpassed anything he ever saw in Ohio. Rev. Dr. Gannett was here from Boston; and he says, that, in all the particulars that affect a moral and accountable being, they never have had anything to compare with it in the East.

" . . . The Board has met and elected a new Board. Antioch College has 'failed.' All its property is assigned for the payment of its debts. The whole scholarship system will be abolished. All the professors, including your humble servant, were decapitated by the old Board. The new one, however, did replace the president's head before the flesh and nerves had become wholly cold and lifeless; so that with care, they may stick together once more.

"A new faculty is to be formed, and the cabinet will be a *unit* in sentiment and purpose.

"Always much, but now more than ever, must the Rev. Austin Craig come to the rescue. His services are indispensable,—first, as chaplain, to preach half the day on Sunday, having no connection with the village but that of cordiality and reciprocity of good works; and second, that of teaching, more or less as health may permit.

"Now, my dear friend, we have a chance for a college such as was never known before: In my 'Baccalaureate,' on Wednesday, I laid down the great doctrine, that the power of knowledge ought never to be added to the power of vice; that, up to the time of entering a college class, the most vicious and abandoned should be educated; and the more so, the more so. But, after that, none but the virtuous, the earnest, those who give confident promise of righteousness or right-doing, should be invested with the prerogatives and enchantments of knowledge.

"Now, my dear friend, I feel God-authorized to say you must come and work with us, and, when my mantle falls off, take it upon your shoulders. I see no alternative but this. Blooming Grove, compared with this, is but the tiniest islet to the Western continent. . . .

"Yours in the Lord and Antioch,

"HORACE MANN."

"*Antioch College, July 4, 1857.*

"MY DEAR MR. CRAIG:

"Although the ink is hardly dry on the last letter I

wrote you, yet, having a chance to send by your friends, I improve it.

"I hardly know what I wrote you before; yet I know I wrote what was nearest my heart, and therefore it must have been about your coming here. If you would do so, I know it would be the turning-point in the institution. It will make a difference of many students; and, what is better, it will make a difference in the moral and religious character of all. How gladly would I help you work here! how rejoicingly I would leave you here when I am called away! I know we have a chance for an institution here such as exists in no other part of the earth,—one founded on the love of truth and righteousness. We have the power of saying, and of maintaining the doctrine, equally new and great, that we will graduate none but true, exemplary youth; and this will push the world along half a century at one impulse. But, to all the good things I plan, you appear in the foreground of the picture. . . .

"Pray let me hear from you soon. . . . These matters must be settled without delay.

"Yours as ever, and more so,

"HORACE MANN."

"*Antioch College, July 18, 1857.*

"MY DEAR MR. CRAIG:

"Yours of the 11th instant has reached me to-day. The delay has given me restless sleep and horrid dreams; but your letter promises a pleasant morning after a dreary night.

"First, I send you a catalogue: second, I am afraid you want more exactness of detail, than it will be possible for me, in our present disorganized state, to give; but I can make one assurance sure,—that we love you too well, and believe that the Lord has too much for you to do hereafter for Antioch College, to allow us to put your health in peril.

"I feel as though I could yet, in desperate circumstances, perform a great amount of labour, and so does R——; and what you can't do, I hope we can. What is wanted is, that you, temporarily, should fill Mr. ——'s place. The college and school are so utterly dissatisfied with him, that it is said the *whole* of our to-be seniors would leave if he is retained, and at least half of all the other college classes. The case, therefore, is desperate.

" . . . Six thousand dollars are to be raised by sub-

scription, which, with the expected income from tuition and rooms, is thought to be sufficient to pay the teachers at about the same rate as heretofore ; and I think you should be paid according to the proportion of your labours. But on this point, my dear friend, you must trust to the Lord a little, and, while you are reasonably careful about earthly treasure, lay up something in the upper treasury, whose officers never embezzle or defalcate. You will be worth ten thousand dollars to the moral interests of the college ; and all this will, I have no doubt, be transferred to your account in the book of life. As to the future, you know what I hope and intend for you.

“Yours as ever,

“HORACE MANN.”

Mr. Mann found it impossible to free his mind of the belief that the coming of his dearest friend to Antioch would save the day. Again and again he wrote urging Mr. Craig to come. On August 17, 1857, Mr. Craig wrote a letter in which he defined his position even more pointedly, making it clear beyond peradventure that he did not then feel it his duty to leave Blooming Grove. In the letter he says :

“After many fluctuations of feeling, I am conscious that I have not at any time felt it to be my duty to take the post to which you invite me. It is in my power to say that in determining my duty in any case of recognized importance as this is, I do not overlook my need of the highest illumination and guidance. I have not been able hitherto in the use of (as I suppose) the proper means, to arrive at any sense of duty in this matter of coming to ‘Antioch.’ I preach to others, that Light is to be waited for, and that we do well to stand still until we are satisfied of the Divine call to go forward.

“Furthermore, my dear sir, in my inmost contemplating of the duties of the proposed post in ‘Antioch’ in contrast with the quiet (to me so attractive) of the country pastor’s life ; I have found it really impossible to *wish* to come thither. My heart is not there. How can I help that ? Without any sense of duty to make me feel strong in the self-denial, and without a feeling of attraction to the place and its duties, how could

I be otherwise than weak and unavailing there, or anywhere under the same conditions?

"Have I not presented really a strong case? My feelings of sympathy with you in the manifold perplexities of your position demand from me friendly words (and sometimes upward-looking ones), but I must not permit them to blind me to the fact that I feel no call of duty to come to you. It has occurred to me that Rev. E. G. Holland (a 'Christian' minister) for some two years resident for study and observation's sake in Germany, and now (I suppose) on his return, might be found an acceptable and efficient man for the post. His turn of mind is towards Belles Lettres.

"I am sorry to send you this letter. But I must tell you the truth; and this letter contains the truth (as it is to me) in relation to this matter.

"May God make you strong, and give you the true success.
"AUSTIN CRAIG."

Deep sadness came to the president upon receipt of this letter.

"I have received your late letter," he writes, "extinguishing all my hopes. I have no doubt of your being able to justify to your own conscience the conclusion to which you have come. It would, indeed, be most lamentable, if, to the indescribable evils, consequent upon your decisions, that of any conscious interference of choice with duty were added.

"I will now say in strictest confidence to you what I have never said to any living being before, not even to my wife,—that the probability of my continuing for any length of time in my present position is very slight."

He then recounts the sad straits into which the college has fallen through the leaving of professors and the attacks of enemies. "It would have had the appearance of rashness," he adds, speaking of one of the acts of the board of trustees, "and perhaps of passion, had I resigned at once; and I shall do nothing to prejudice the institution when I leave it. . . . I do not know what will come; but one thing I mean at all events to do,—

to keep a conscience void of offense towards God and man."

But brighter, even if temporary, light, came upon him and he resolved to make one last effort, this time in person. So he went all the, then, long journey of over eight hundred miles, to Blooming Grove, met the pastor on his own ground and won his case. It was a momentous struggle on the part of both men. The more so as each one of them was absolutely devoted to the right. Soon after Mr. Craig received the following letter to which the answer is given :

" Antioch College, Sept. 17, 1857.

" MY DEAR MR. CRAIG :

" I saved the college by going to Blooming Grove and securing your services in it ; but I came near losing myself. For thirty-six hours after I left you, I was more ill than I have been for years. I laid by at Dunkirk over Sunday ; and was just able to reach home, *semi animus*, on Monday. Well, I had this to console myself with,—if I got you, though I killed myself, I had made a great bargain.

" Our school opens grandly with about a hundred new students, and a better-looking class of students than we have ever had before. These students have all been brought here by our reputation : they have not come to save six dollars a year on a scholarship. They evidently come from the more intelligent class in the community, and thereby show where our strength is growing. I have great expectations from your connection with the college. I understand there is great jubilation among the students,—a double jubilation indeed,—one for those who are to come to help us, and one on account of those who *are not*. Your presence is looked for most anxiously. The contrast between you and your predecessor in this branch will be immense. . . .

" We are all well. I have had a dreadfully hard time since I returned. I want to tell you how the ungodly were caught in their own snare ; but this must be when you get here. Our arms are all open to receive you. . . .

" Your friend,

" HORACE MANN."

" *Blooming Grove, N. Y., Sept. 23, 1857.*

" DEAR FRIEND MR. MANN :

" Yours of the 17th instant arrived yesterday.

" The large number of new students, at such a time as this, promises well for the future of Antioch, I think.

" The Programme of Logic and Rhetoric recitations is well arranged for me.—Thank you !

" I am in the midst of a chaos—outwardly and inwardly. Outwardly, as respects the pulling-down and packing-up incident to my removal ; and inwardly, the conflict of uncertainty whether I am clearly in the way of duty ; the sadness of leaving friends here who look upon my stay with them as the prospering of their church-interests,—our meetings, since you were here, are semi-funereal, and a foreboding, at times, that all will be failure at Antioch,—as far as my coming thither is concerned. To occupy the position, which another must regard as rightfully his own, will require great circumspection and Christian prudence. I beg that you will not permit your friendliness towards me to make you speak anything in my behalf calculated to raise expectations in the minds of those who are to be my pupils. Leave me, I pray you, unnoticed. I will do the best I can ; but I am confident that my shortcomings will be watched, if not by students, by those to whom any failure or shortcoming in the vacated chairs will be only too noticeable.

" For a kindred reason, I wish that you would not distinguish me in any way above my co-workers. Do not announce me in public as Rev. Doctor ! My dear sir, I have as much 'powder' aboard as almost any man. Don't inflame my vanity ! I have heretofore said nothing to you about *that*. I am afraid, among other considerations, that it will make me the object of disagreeable attentions from my 'Christian' brethren. I have written a semi-jocose essay on Clerical Titles, which I am thinking to send to the *Christian Herald and Messenger*.

" But, at any rate, do not make me conspicuous.—I ask it for the sake of our general good, as well as on account of my private feelings.

" I foresee that great wisdom and long-suffering forbearance are now necessary to give the college success. Many—many hard words and unjust surmises and unkind acts, may be met. May we be 'armed' all over with Faith, Patience and Meekness !

"If you would write me again to reach me before starting, finally, for Yellow Springs, address me at Frankford, Pennsylvania.

"With affectionate regards to your family,

"Yours,

"AUSTIN CRAIG."

In a day when the huge figure of Theodore Parker loomed high amidst those who took part in the prevailing theological discussion and dissensions, when that pioneer among the liberals, with his biting satire and his denunciation of cant and his devotion to truth, as truth revealed itself to him, was fighting the great battle of his life, it was not always a desirable thing for a man in the van of orthodoxy to be known as a friend, even as a passing acquaintance, of this Titan of pulpiteers. In his own words Parker has shown how alone he was in the world, how shut away from sympathetic friendships, save the splendid friendship of his great congregation; but Horace Mann knew Theodore Parker to the core and he was thus more than willing to write this brief note:

"*March 1, 1858.*

"TO REV. THEODORE PARKER.

"MY DEAR MR. PARKER:

"I take great pleasure in introducing to your acquaintance one of my dearest friends, and one of the best and truest of men,—the Rev. Austin Craig.

"You and he may not agree in *exegesis*; but I know no two men who, in all matters of duty to man, or love to God would be more in unison.

"I commend him to your fellowship; and remain, as ever,

"Most truly yours,

"HORACE MANN."

One of the last letters written by Horace Mann to Dr. Craig closes like a benediction. It was in the year of the former's death, near the close of a service in which, literally and figuratively, he had offered himself as a sacrifice.

And yet, no matter what the future might hold in its darkness, nor how near Death walked, he lost no opportunity for further service, neglected no opportunity to enlist the services of others in every way possible in the mission to which he was consecrated. The letter in question is as follows :

" Yellow Springs, March 3, 1858.

" MY DEAR MR. CRAIG :

" You have not yet been gone two days, and we are all homesick for you already. My ears tingle to know what you are saying and doing at Stafford to-day.

" . . . Doubtless it will be given you in that selfsame hour what you shall say : but, among the things which you do say, I trust you will not omit to dwell with earnest, apostolic unction upon the character of our students ; their freedom from almost all the vices and evil habits which are commonplace in other colleges ; the security of gardens and orchards and vineyards *wholly* from any depredations of theirs ; on the fact that both the men and women of the village have been watching the past season for offenders against the temperance laws, yet never has suspicion rested on one of our students of having so much as visited a drinking saloon or other similar resort ; the feeling with which the young men are regarded by the ladies of the place ; the high, elevated, and often religious tone of their exercises, whether for exhibition or class compositions ; and what I think will strike your audience very forcibly,—the fact that, among all who have gone out from here from all the classes, —— is the only bigot I know of. They go out, generally, deeply impressed with the importance of religious truth, but enquirers, not dogmatizers.

" And now, my dear, very dear friend, may peace and blessing attend you all the days of your life !

" I know Mrs. Mann would send indefinite quantities of love if she were here, and so would the childers.

" Ever and truly yours,

" HORACE MANN."

Leaving these letters, redolent with the perfume of a splendid friendship flowering in the devoted lives of two noble Americans, we may turn to the more active part

which the younger of them was to play in helping forward the institution which had promised so much and which, in some way, in spite of all its untowardness, had in it the power to draw out the very best effort of those who became identified with it.

XII

ANTIOCH UNDER CONSIDERATION

THE intense toil, unrelieved by rests and embittered by constant discouragements, told heavily upon the devoted president. As the year 1858 wore on it became apparent to his friends that, unless a respite of some kind came, the fatal end could not long be put off. And the respite to Horace Mann never came, but death mercifully did.

In a history of Mr. Mann's life prepared by his wife and published some forty years ago,—not long after his death,—she speaks in these words of the situation and of the effort of Mr. Mann still further to associate Mr. Craig with him in the work at Antioch :

“From this time,—November, 1858,—the tired brain knew no more respite. Labours accumulated, because a failure of the funds that had been privately subscribed to pay the faculty and teachers obliged some of them to leave their duties for employment that would pay their current expenses; and this threw more work upon those who were left. Again Mr. Mann implored Mr. Craig to stand by the institution, and sustain it with his valuable influence as long as it floated upon the waves of uncertainty, which were rendered more boisterous than ever by contending elements. But Mr. Craig had lost hope, and would fain have plucked his friend away. He felt that he—Mr. Mann—was working at too great a disadvantage, and that either the community around him must be more sympathetic with the movement, or the college must be sustained by ample funds to enable it to act independently of the evil influences that abounded.”

Dr. Craig had given himself in the cause of his

friend unstintedly. He had helped at great personal sacrifice in time and effort to support Mr. Mann, and he had come to believe that the president should no longer sacrifice himself in a losing cause.

But the fight went on against overwhelming odds, and after a season of the most intense and exquisitely refined mental and bodily pain the sad end came and a great American went to his reward.

All through the period of his relations to Antioch Mr. Mann had hoped for a time to come when, the institution fitted and equipped for the largest possible service, his friend, in whom he had implicit trust, might be called to become the head of Antioch ; but though that end was at last reached by the efforts of the friends of the institution, it was not until several years after the death of Mr. Mann.

In March, 1858, the financial condition of the college being in most wretched shape, a committee was appointed at a convention of the Christian church held at Stafford, New York, to make out an appeal for aid for the college, first of all to the members of the Christian denomination. Dr. Craig was a member of this committee and prepared the appeal. It was an extensive paper, a genuine document of the church, thoughtful, sane, reasonable, diplomatic without being shifty, bearing the unmistakable marks of the charity, the clarity, and the shrewd common sense of its author. He traced in the appeal the course through which Antioch had passed, drawing a parallel on the way between the early history of the Christian denomination and the history of the movement which Paul headed in the days of the ancient Antioch hard by the blue Mediterranean. He noted, too, that while many of the pioneer preachers of the new faith were illiterate men they were "good men and full of the Holy Ghost, and of faith." At the same time, the lack of an educated

ministry worked against the denomination, especially in the cities where "the earlier preachers met with little success in addressing the more cultivated classes." They had "failed to obtain an adequate hearing from the educated and influential portions of society."

Dr. Craig showed how the members of his faith had gradually come to see that education was imperative and that a school of their own was desirable. He recounted the meeting seven years before in the interests of the college when the long pent-up waters broke forth with a rush as the gray-haired old ministers sadly told how their lives had been hampered by insufficient education. He outlined in clear, unmistakable language the subsequent history of Antioch, how it was decided to endow the college by scholarships of one hundred dollars each, selling to a person for that amount a perpetual right to have one pupil educated at the college; how promissory notes, instead of cash, were accepted for these hundred-dollar pledges; how over eleven hundred scholarships were sold; but by far the larger proportion of them were never paid for,—save in promises to pay!

The erection of the college buildings which, for that day, were really splendid academic structures, was recounted. The financial condition of the college was then clearly set forth. It appeared that the institution was about seventy thousand dollars in debt with no hope of liquidation. The board of trustees had made an assignment of the college property for the benefit of the creditors of the college. At a subsequent meeting of the board it appeared that the college had been unable to pay its debts from the start and was going into debt at the rate of ten thousand dollars a year.

Incidentally it was clearly shown that co-education at Antioch had been successful. This was particularly

interesting from the fact that it was the first college in the world to open its doors to young men and women upon an equal footing. Dr. Craig, far in advance of his generation as he so many times was, had himself advocated co-education years before this. Interesting in this connection, also, is the fact that it was the first college to provide for the admission of the black race.

The whole appeal was a masterly presentation of the situation. It no doubt did much good but there was a class of persons who appeared to be satisfied with nothing less than a complete subversion of the present institution. Some of those of more narrow vision in the Christian denomination felt that the interest taken in the college by men who were liberally inclined theologically was a dangerous omen. These were outspoken in their denunciation. Dr. Craig had been the preacher at Antioch for one school year, as noted in the chapter dealing with his pastorate at Blooming Grove,—while at the same time temporarily filling the chair of Greek. In March, 1859, the year of Mr. Mann's death, he answered one of the critics in a clearly-set-forth letter showing the topics he had discussed in sermons during his stay at the college. It was one of the steadily reiterated charges that the institution was leaning towards the liberalism of Theodore Parker. Prominent men in the more liberal branches,—the offshoots of the great orthodox church, slightly to change the figure,—and those who were in little, if any, sense, orthodox, had been among the welcomed lecturers at the college. Such men as Emerson, Oliver Wendell Holmes, and Theodore Parker himself had appeared before the students and had been warmly received.

In the letter referred to Dr. Craig gave a list of his twenty-eight addresses during the college year, all of them, while not essentially orthodox in the Calvinistic

sense, were unquestionably orthodox in the Christian denomination's interpretation of the Scriptures.

"You may observe," he says, concluding his letter, "that the series began with the Crucified Saviour and ended with the Judgment. Ten weeks after the last sermon was preached a 'history' of Antioch College was published, which warned our brethren against 'recent Antioch renovations and the substitution of the liberalistic theology for Christianity.' If you think it worth while to have this injurious and untrue allegation fully disproved before our brethren, I am willing to furnish you detailed reports of Antioch sermons preached during the last college year. Was the Gospel of the crucified Saviour preached at Antioch last year? Or was it 'liberalistic theology,' 'Theodore Parkerism'? I say that it was not the latter, and I am ready to prove it."

The "history" to which Dr. Craig refers needs only briefly to be referred to here. It was an interesting, though unfortunate feature of the situation in the day when it appeared, and though its attacks upon Antioch, chiefly in the form of half-truths and innuendo, were the source of much pain and annoyance and did much to bias those who did not know the real truth, it is not of sufficient value historically for elaboration. It was written by one who had been an instructor at Antioch. It purported to be a "History of the Rise, Difficulties, and Suspension of Antioch College."

So unfair was the book, and so misleading, it at last caused Dr. Craig to break the silence he had maintained, in order that the real truth might not longer remain befogged. In a long paper, printed in the *Gospel Herald* of April 20, 1859, he took the book in hand and effectually disposed of it. He pointed out that it was an unhappy book in that it lacked so many of the requisites of true history,—as Fairness, Fullness, Truthfulness. An illustration, by the way, of the absolute genuineness and sincerity of the man who reviewed it, is seen in the

fact that, after his manuscript was completed, he kept it back for three months to make sure that his statements were not warped by the just indignation it had aroused. During these three months whenever he came into what he called his "calmest moments," he would go over the manuscript again and again, striking out whatever he might think harsh or unkind. He rewrote the manuscript four times and then, still further to fortify himself against any possible harshness and to make sure that his reply to the misstatements was unobjectionable in both expression and spirit, he sent the manuscript to one of the oldest and most respected ministers in the denomination requesting him to point out any passages or words which he might think "objectionable on the ground of Charity."

Dr. Craig himself put the matter in graphic form in saying that the simple facts in reference to the misstatements were so like cannon-balls that a man void of animosity might wish to wrap them well in velvet before projecting them forth.

Many of the points raised, and which were deftly and for all time brushed away by Dr. Craig, would have little interest to the general reader to-day, though they were of vital moment at a time when the struggling institution needed every possible support and encouragement. Some unkind thrusts were aimed at Dr. Craig. There was a covert charge that he was not in sympathy with, and did not in his chapel services inculcate, the essential beliefs of the Christian denomination, that he differed from all, or nearly all, members of the Christian church.

In sharply defined sentences Dr. Craig refuted the statements and proved his steadfast devotion to what were the real tenets of his faith. Frequently in the book Mr. Mann was attacked in open or covert language, one of the points raised being his particular interest in

Dr. Craig and, hence, favouritism to him. The fact that during President Mann's absences from the college he left Dr. Craig in charge gave rise to jealousy on the part of this other man. Some of the expressions applied to Mr. Mann were not only brutal but grotesquely absurd, charging him with "cruelty," with "most despicable injustice," and the like. Frequently the writer of the book indulged in words wholly unbecoming a gentleman. Many of the statements began with "it is said," following this up with untruths uttered by some mythical third party. "I do not question the fact," comments Dr. Craig on one statement, "that somebody 'told' Mr. A—— these bitter words; for men with diseased livers may be found even in Ohio; but it is strange that a historian should deem Jaundice historical authority."

An illustration of the despicable unfairness of the book is the insinuation made that Dr. Craig had done great harm to the church in substituting certain reading circles for Sabbath evening prayer-meetings during his stay at Antioch. The Sabbath evening meetings in vogue when Dr. Craig reached Antioch were attended by a mere handful of students. One January evening there were but six present and Dr. Craig proposed that they remove from the sombre schoolroom where the meetings had been held to the bright and cheery Ladies' Hall and invite in all the students for religious reading and conversation. The result was that about a hundred responded to an invitation which was in direct line with the newer and saner ways of studying the vital truths of the Bible. Now and then at the meetings extracts were read from famous writers on some germane subject, and, as was to be expected, the interest was lively and sustained under such a leader.

The charge in the book of introducing in Antioch a more liberal Christianity, or the substitution of "Theo-

dore Parkerism" for Christianity, was particularly aimed, as he well knew, at Dr. Craig. He answered the charge with consummate skill. Without being harsh he was yet exactly truthful, and without being either venomous or spiteful, he was yet unsparingly just. He gave in clear phrase a sketch of his introductory sermon on entering the college for his period of temporary teaching, showing that he was clearly within, and kept within, the limits of his denomination. The central fact in the sermon was that the marrow and life of the Gospel is Christ; not a system of theological ideas, nor a code of ecclesiastical polity, but an incarnated divine Person, containing and expressing "all the fullness of the God-head," and, therefore, filling all things. "Take Christ out of the Gospel," he said, "and you leave it meaningless and unprofitable: 'Without Me, ye can do nothing.'" He laid special stress, also, on the statement: The blood of Christ is the one foundation of evangelical conviction of sin and assurance of pardon.

The saving sense of humour was one of Dr. Craig's attributes. His wit was keen and facile, and though he never allowed his equipment in this line to lead him, by ridicule, to take unfair advantage of an adversary, he yet sometimes very effectively made use of it. In a letter to the editor of the *Gospel Herald*, Dr. Craig took occasion to sustain his claim as being a loyal member of the Christian denomination in these words:

"I have never been connected with any denomination except the 'Christians.' My early years were familiar with their teachings, and with the persons of many of their esteemed preachers. In my father's house, while I was yet a child, I heard the Gospel preached, and the Trinity exploded to atoms, by Simon Clough and Joseph Badger and Abigail Roberts and Barzillai H. Miles and Isaac N. Walter,—all departed now! I could mention the names of 'Christian' ministers whose

hands were laid on my head, many years before that laying on of hands which made me 'Elder Craig.'

"I remember Simon Clough's big white hat, a little foxy, as it looked almost thirty years ago. I remember Philetus Roberts, when he was yet a stripling and beginning to 'exhort' in public, how he looked (rising up after William Lane's triumphant, solemn-sounding voice had ceased) with a handkerchief in his outstretched hand, and big tears on his cheeks.

"Twenty-five years ago, I heard 'Father Nutt' (Elder Samuel Nutt) read before our evening devotions the entire history of the 'Plagues of Egypt' at once; and, when I heard him preach, I did not wonder that he had converted people on both sides of a river, at the same time! I have almost seen Kinkade! And before I was ten years old, I had read in his 'Bible Doctrine' how he got his first Bible by grubbing in a briar-patch.

"What shall I say more? Shall I tell you, how I heard Elder Goff's earnest, solemn tones in prayer a long while before I shared with him in 1848 the duties and joys of his own pastoral charge in Camptown? Shall I roll back twenty years, to tell you how Elder L. D. Fleming captivated my childish heart as his kind eyes beamed on me through his gold spectacles, and his sweetly thrilling voice delighted my soul? Shall I tell you how years and years ago, I heard Elder John Ellis sing 'The White Pilgrim's Grave'? The White Pilgrim, too, I have heard preach. I remember his tall form as, at my father's door, he mounted his white horse, with his white hat on his head and his white shoes on his feet, only three weeks before he was a white corpse!

"Or shall I tell you, how, at seven years of age, I had read besides the immortal 'Pilgrim's Progress,' only two books, the Bible, and the 'Gospel Luminary—conducted by D. Millard and S. Clough,' at that time the Sun and Moon in our 'Christian Heaven,'—the books, I mean.

"But let me not 'become a fool in glorying,' and yet, might I not say 'ye have compelled me'? For that I, who am (so to speak) 'a Hebrew of the Hebrews'—'a Pharisee, the son of a Pharisee,' who have been styled 'Elder' Craig these fifteen years, and now as my gray hairs come, have just been rounded out into 'the first Christian D. D.,'—to have some young man rise up and question my orthodoxy and call me 'nominally' a member!

"Reared thus in familiarity with the doctrine of the 'Christians,' I was yet in my nineteenth year, when I began to preach among them. Not long after, heartily approving their professed principles, as I do this day, I joined myself to them, on the 30th day of May, 1844.

"Thus, I continue in the fellowship of the 'Christians' unto this day; because their principles teach me to love the General Church of Christ, and leave me free to extend equal affection and fellowship to all who love our Lord Jesus Christ in sincerity."

Whatever Dr. Craig approached he left illuminated and clarified and so in this instance, all fair-minded men could but see the real truth, condemn the error, and remember gratefully the one who to his own distaste, but because he felt the obligation of service upon him, had given the book its right status before the world.

One cannot forbear this bit of correspondence as illustrative of the universal affection which he inspired. It is a letter written from Antioch by Mrs. Mann to Dr. Craig's mother. He was just going back to visit her after his initial work at Antioch :

"MY DEAR MRS. CRAIG :

"Allow me to introduce to you my friend, Mr. Austin Craig. It is impossible to tell you how sorry we are to part with him, but you can doubtless only too keenly imagine our regret. I assure you I enjoy the thought of your happiness in seeing him very highly indeed, for I know what a good son he is. We hope most sincerely that the call he has received from the little society here will bring him back to us at no distant period. Every one concurs in the feeling that no other but himself will ever unite the contending elements of this village community in which the college is located. All these contending elements are united upon one point—and that is Mr. Craig.

"He has won his way into all hearts and identified himself with all the interests of the place. He has moved around amongst all classes, young and old, and every one blesses his

footsteps. When he preaches to us, we do not think to ourselves,—‘That is for our neighbours’—‘How nicely this applies to our enemy,’—but ‘How it applies to me.’ My husband feels truly bereaved at the parting, and can only reconcile himself to it by the hope that he will return. From the earliest period when he concluded to come to Yellow Springs, he always said, ‘Mr. Craig must go too.’ It was a part of his conception of Antioch College.

“I remember your short visit with pleasure, and hope to have many repetitions of it. I also hope to return all your visits, past and future, when I go East next summer.

“Yours with much regard,

“MARY MANN.”

On the death of Mr. Mann the affairs of the college were in deplorable shape and the loss of the leader seemed a heavier shock than the institution could bear. And yet even though Antioch were beset with many ills, even though it had mortal enemies among those who should have been its staunchest friends, it was not to die. Reverend Thomas Hill, a leader in the ranks of the Unitarian denomination, was called to the presidency. The college had been given marked aid and support by Dr. Hill's denomination. In point of fact, the board of trustees contained eight Unitarians.

When it was seen that the college must fall without outside aid, various plans were tried as the result of Dr. Craig's earnest appeal to the Christian denomination, but they had all come to naught. The college failed, and assigned all its property for the benefit of its creditors: a new organization was effected with a board of trustees having twelve Christian members, and, as noted, eight Unitarian. The new organization was entirely free and disconnected from the old one but under obligation “to perpetuate its general educational policy and be managed and conducted upon its liberal principles.” It was a union of the two denominations, with each one,

—through its representatives upon the board of trustees,—held in check by the other. It was expressly forbidden that religious or theological opinion of any kind should ever be set up to exclude any person from the benefits of Antioch College. It was provided that the president of the college must be elected from the board of trustees so that the president must be either of the Christian or the Unitarian faith. Every precaution was taken to place the institution upon a sound financial basis.

Dr. Hill did not find his incumbency a bed of roses. He found that he, too, must face the enemies of Antioch. In a letter written to Dr. Craig he spoke as follows :

“ *Yellow Springs, July 26, 1862.*

“ MY DEAR BROTHER CRAIG :

“ And I should very much like to see you and Blooming Grove. But when I shall go East I am sure I do not know.

“ I commend our poor bantling Antioch to your care. Between the call upon young men to the army, and the stringency of the times produced by this awful rebellion of Southern Barbarism against Northern Civilization and the apathy of Eastern men of wealth to Western claims and opportunities and the prejudices of the *Gospel Herald* against my so-called Unitarianism, I have been compelled to desert my post,—and I would that it had been less of an empty honour to you, this unanimous election of you to succeed me without salary and with leave of absence for a year.

“ It appears to me that nothing can be done here of consequence while the war lasts. After that one of two things must be done : Either graduate the expenses to the income and conduct the affairs economically (almost impossible with such huge buildings), or else raise a generous, *bona fide* endowment. I cannot approve of the makeshift expedients of the past ten years.

“ I hope we shall at least meet next June at Antioch Hall. Remember, you must come then, or send fifty dollars, or else resign your place !

“ Ever truly yours,

“ THOS. HILL.”

It will be noted by the above that Dr. Craig had been unanimously elected president of Antioch. He recognized the importance of the act and the possibilities of Antioch even under all the heavy burdens that had rested upon the college, but he was slow to accept the position. The leading men in the Unitarian denomination had long recognized the splendid qualities of Dr. Craig. No doubt they could have wished him an out-and-out member of their fold, yet they were keen to recognize his allegiance to his own denomination and respect it. But there was something in his splendid catholicity that bound them closely to him.

An early letter from Dr. H. W. Bellows, one of the leaders of the Unitarian denomination, illustrates the regard in which Dr. Craig was held. It was written at the time when Mr. Mann was so earnestly trying to get Dr. Craig to go to Antioch.

Walpole, N. H., August 23, 1855.

“MY DEAR CRAIG :

“Your handwriting is always grateful to my eyes, as your thoughts and affections are refreshing to my soul. I grieve to think that you require any change of place to make you well ; but if you must change, I am resigned to a removal which carries you to the scene of so much moral influence as Yellow Springs. Your modesty and reserve do not permit you to tell me anything about your plans ; so that I do not know whether you go double on this journey or not ; nor whether you have abandoned your charge at Blooming Grove finally, and taken a permanent post at Yellow Springs? Pray, inform me how it is ! I think we have a right to know whether you are soon to be Benedict, the married man ; who, when ‘he swore he would die a bachelor,’ ‘did not think he should live to be married’—(See ‘As You Like It’). I really hope you are about to consummate this happy measure, and if it be so, present you in advance (it may be on the very eve !) the congratulations of our experienced hearts.

“In regard to your health, my dear Craig, I confess I do not expect to see you ever a very stalwart man. Your brain

and heart are too full of thought and feeling, to have much time for the vulgar offices of digestion and blood-manufacture. It is perhaps impossible that you should be Austin Craig, and a well man. Had some stupid John Smith dwelt in your clay, he would have found it plastic enough to the beef and pudding he crammed into it, and by this time your tall skeleton would have been clothed with muscle and fat. But I could as soon undertake to fat up a Damascus small-sword, or a streak of June lightning, as you, conscientious devotee, always intent on finding the truth, and urging it on other people! I do hope something from the social elements you will meet at Antioch! Pray try and be a little indifferent about the world's progress and your own salvation for a year or two! Is not this pious counsel?

"We intend to procure our daguerres when we return to New York and forward them to you at Yellow Springs by Mr. Dean, or other opportunity. Excuse our neglect to this time, but it is so difficult to attach much importance to one's own image! Will you not leave me yours? I shall value it highly. Tit for tat is good morals.

"Affectionately yours,

"H. W. BELLOWS."

In a letter written to Dr. Craig June 21, 1858, from New York, Dr. Bellows makes note of his own financial relations to Antioch saying that he had not yet succeeded in saving one-half the amount subscribed by him, \$1,000, and that he did not expect to bring his contribution up beyond \$500, "which," he wrote, "I presume will be nearer the sum against my name than any other subscriber comes." "My personal sacrifices," he continued, "for Antioch College are already far beyond my means. My connection with the institution will, I fear, cost me the large part of \$5,000 before all is over. I still hope something may be done to avert ruin, but the hand of Providence must show itself soon if Antioch is to remain in our hands."

Not long afterwards Dr. Bellows again wrote Dr. Craig this characteristic letter :

" *New York, May 17, 1859.*

" MY DEAR CRAIG :

" It is always good for my eyes to see your handwriting ! The round loops of your careful chirography give me glimpses into the land of Beulah, the region of peace and joy.

" I wish we could see each other oftener, and face to face, although there are some friendships that are independent of these opportunities of renewal, as there are some metals that do not rust. We take some of our friends, as we do our wives, ' for better, for worse, for richer, for poorer,' without adding until ' death us do part ' ; because we know that Death will only bring closer together those who love each other in the Lord. I hope our friendship has the seal of Christ attached to it, and is a bond that distance cannot weaken, nor absence efface.

" I accept your congratulations about Antioch. God alone knows how much anxiety, thought, labour that college has cost me ! If it now subserves the sacred interests to which it is pledged, I shall be a thousand times rewarded. There are still local difficulties to be overcome. Mr. Palmer has not been a willing sacrifice, and he does not freely resign his hope to recover something from the various local endorers on the paper of the old institution. I wish he could be made to see how he would serve his own character and honour, by doing cleanly and wholly, this act of mercy and charity. If you have any influence with him in this direction, please use it.

" When you next come to New York, you shall have the run of my books and take what you like. I believe I have Palfray—if not lent and lost, but I cannot to-day lay hands on it. Bunsen's ' Egypt ' I have not. Anything I have, you can borrow, if you will come and look for yourself among my most miscellaneous shelves.

" Give my kindest regards to your wife. Mrs. Bellows is at Eagleswood or she would join me. I wish you could go on to our anniversary exercises in Boston next week and see what we are all about. It would do you good. You would have to leave early Monday and take the boat that night—for Tuesday is the high day. Do go ! I have read your defense of Antioch. It is triumphant. Also your articles in *Gospel Herald*. What an improved paper ! I rejoice. God be with you.

" Always affectionately yours,

" H. W. BELLOWS."

In 1862, wearied by the failures to provide funds and the generally unsatisfactory condition of affairs, Dr. Hill resigned, and returned to Boston. The power and effectiveness of the man were later even more fully shown in his presidency of Harvard, running from 1862 to 1868.

Though Dr. Craig had been chosen president, as noted, he could with great difficulty bring himself to believe that he should become the active head of the institution. The situation, and somewhat his state of mind, is indicated in the following letter, written to Dr. Bellows in August, 1862 :

"Ever since I knew you, I have loved and trusted you. I can speak frankly to you because I have no fear that you will understand me in any narrow or ungenerous way. I wish you, and those friends of Antioch College who came to its aid under your leadership, to think of me as cherishing no aim with respect to Antioch which our common Lord could not approve. I am undecided whether to accept the presidency or to decline it. If my 'Christian' brethren will heartily unite to love and help the college, and will give proof thereof by making all these bona fide, fully-paid scholarship-bonds good again ; and by making a reasonable provision for the future of the college, I would feel greatly inclined to enter their service if that 'unanimous will and vote of the Board' of which you wrote me, should appear to be also the nearly unanimous will of the 'Christian' brotherhood.

"I fully agree with you in the expression of opinion with which your letter closes. You may not recall it all, I transcribe it here just as I read it in your letter :

" 'It seems to me that if you should devote yourself to rallying the Christian connexion about Antioch,—appealing to their pride and their duty,—you might raise an endowment ; and then, calling about you such professors as you could trust, you might keep up the standard of education already raised there and make the college a great blessing to your body and to the West.'

"You have said just what ought to be done. Perhaps I would make one exception (it seems almost hypercritical to make it)—I would appeal to the 'duty' of my brethren first and their 'pride' afterwards, if at all.

"Heretofore you and your associates have contributed generously for Antioch, and now *we* 'Christians' ought to bear our burdens. If we succeed, I hope a large share of the joy may be yours. Brother Bellows, you have done too much for Antioch heretofore, to permit you to become indifferent to her welfare. I believe that your 'best wishes and heartiest prayers will be with us in such an undertaking' as you have commended to me. As I think of your generous aid to Antioch in former days, I grow bolder to speak what is in my heart. The Lord remembers and rewards all faithful deeds: Be that your comfort! But you and your friends have done too much for Antioch, *not to do more*. I speak my own thought, to be sure, but I want you, and they, to be ready a year hence to endow, say, a Channing Professor of Rhetoric for Antioch College and to get your friend (mine, too, I hope he is), the Rev. A. D. Mayo, of Albany, to accept it."

It was at Schuyler's Lake, New York, where he had gone on a vacation from his pastoral charge in Blooming Grove, Dr. Craig received in July, 1862, the formal announcement of his election to the presidency of Antioch. In a copy of a letter to the secretary of the board of trustees made in Dr. Craig's own handwriting, acknowledging the receipt of the formal announcement, there is a significant illustration of his determination not to say anything which could be construed as harsh. He had first written and then crossed out by two bold strokes the following, his own unquestioned belief: it has a special significance to-day:

"Consecrated money is a powerful instrumentality of the kingdom of God. As for dirty money, 'the price of blood,' or even 'the price of a dog'—I would reject that from the treasury of Antioch College; even as it would have been rejected from the treasury of the Jewish temple."

In concluding his letter which dealt somewhat with the plans for the financial restoration of the college, he said:

"It seems to me that it would be a question of *Will* only, not of Ability. Now that Antioch is down, I earnestly hope that we may go down,—down with her until we find the very granite of God's righteousness, and, laying the foundations of Antioch's future upon that, humbly and faithfully build in Christ's name that which can never be shaken."

Letters to different people written at this time by Dr. Craig show not only the difficulty he found in reaching a decision but also his shrewd and keen grasp of the situation. Had he not been a religious teacher and an educator, he could have been a diplomatist in the nobler sense; a statesman. In a letter to I. C. Goff in the same month in which he received notice of his election he wrote :

"I incline to say that I cannot listen to the call of the trustees of Antioch College, unless (1) the Christians of the West,—of Ohio, especially, should generally and heartily sanction that call; and not even then, unless (2) adequate means should be secured for fulfilling the contracts originally made in the name of 'Antioch College,' with those who bought—and *who paid in full* for scholarships.

"I could have hoped that the blessing of God would rest on Antioch College,—and I could work heartily in her service if the brethren who once loved her, would unite to remove from her the dishonour and wrong of those repudiated scholarships. Putting out of view all personal relations that I might sustain to the college, I do wish that the brotherhood would be stirred up now to right those wrongs of the past, even if they should determine immediately to abandon Antioch forever. But, such an act of repentance and justice would reunite a thousand broken bonds of love, and would bring hundreds of pupils to Antioch from our own midst—so I believe."

His scrupulous adherence to fairness is shown in the following extract from a letter written while at Schuyler's Lake to Dr. Hill.

"I greatly desire to know," Dr. Craig writes, "whether, in your judgment, the transactions connected with the reception of your resignation (as president of Antioch) and with my election were fair and honourable. Was there anything like conspiracy or intrigue? Do the Unitarians feel that any unfair advantage was taken of them, by the 'Christians'? Have the Unitarians lost their interest in the college, as it now stands? Could their future coöperation with the 'Christians' in sustaining the institution be expected if the administration of its affairs should be faithful and honourable? Or, if not, why not?"

"I will not ask you to give me answers in detail to these questions. My object is rather to get your general view of the transaction on which the college passed, *apparently*, from the immediate direction and care of the Unitarians, into the hands of the 'Christians.' I would esteem it a favour to have you write me such an account of these matters as you might wish to get from me, were I in your place, and you in mine. Your answer shall be treated confidentially if you so desire it.

"If it shall appear that all was right as concerned your resignation and my election; if, further, I should be 'effectually called' to the post which, as I am informed, the trustees of the college have unanimously voted to offer me, it would be my hearty wish that the administration of the college might be worthy of confidence and love from the Unitarian brethren. Although I am not a Unitarian in name, perhaps not even in theology, still, could we not work together for 'Christ and the Church'? We could, I am sure, if we would put from us every aim which our unsectarian Lord Jesus would judge unworthy of His best disciple."

To another friend he wrote a month after receiving the call, while still in the midst of doubts and misgivings as to what part his own denomination would take in the regeneration of the college:

"Before I could accept this post whole-heartedly I must see a general revival of interest in the college, among its original friends. This interest should take practical form in (1) making right the past, by henceforth doing what the scholarship-

bonds pledged the faith of Antioch College to perform ; (2) in making sure the future, by endowment, or otherwise.

"These things done,—or reasonably sure to be done,—and the action of the trustees cordially sanctioned by my 'Christian' brethren, I might see a door of duty opening for me at Antioch College."

In showing how the college could be put on its feet by the denomination he said, referring to the scholarship-bonds which should be made good :

"That would be right,—would be righteousness. And I trust it would go far towards making God favourable to the college, and towards recovering the alienated affections of many of our brethren."

The breadth of the man and his interest in the institution from the standpoint of scholarship are again and again shown in the mass of correspondence regarding the college. These were among the suggestions which he made writing to a friend in August, 1862 :

"That there be added to the corps of instructors of Antioch College a professor of the Biblical Languages and Literature, to give lessons, to such as choose to take them, in the Hebrew language and in New Testament Greek : with such accompanying instruction in Biblical Antiquities, Hebrew Poetry, etc., as shall acknowledge the Bible to be (at least) *one* of the world's great classics ; and provide for its study, just as provision is made for the critical study of Homer and Virgil. If it would turn Antioch into a *theological* school, merely to study the Bible as a classic in its original, is it not making Antioch a *mythological* school to study Homer in the same way ?"

"What I propose," Dr. Craig interjects in discussing or elaborating the point, "is, not to establish a professorship of Theology, but to furnish opportunity for those students who

wish to read in the originals the chief classics of the world, to do so: giving them exactly the same kind of helps and aids in studying the hallowed muse of Isaiah that the ordinary professor of Greek gives for studying 'the blind old bard of Scio's rocky isle.'

"This is only making the Bible one of our school-books. Now, if the professor of Greek should spend his time with the Homer-class in quoting Homeric passages and founding reasonings thereon, to establish the minds of his pupils in the belief that Homer teaches the doctrine of the Calvinistic Theology, or of Unitarianism, or the like, I should say that he had better bestow his labour in aiding his pupils to master the language in which Homer's thoughts are preserved, to point them to such historic sources of illustration as will the better enable them to comprehend the Homeric writings in their relation to the age which they express; and then leave the pupils to form their own opinion of Homer's view of this or that subject, from their own studies and meditations.

"Surely, it is not technically teaching theology to give scientific instructions in the original languages of the Scriptures, accompanied with such illustrations from Antiquities, Biblical Geography, etc., as may enable the pupil to study intelligently the best product of Mind—the noblest classic in the world?"

His other suggestion follows:

The feasibility of calling upon the ministers of the Christian denomination to endow such a professorship.

It was characteristic of the man never to lose sight of a chance to interest others in the high and noble affairs to which he gave his life. He knew that if the ministers of the denomination contributed to the maintenance of such a professorship out of their own pockets they would become thereby more vitally interested in it.

The year following the receipt of the call to Antioch, in April, 1863, Dr. Craig, unremitting in his endeavour to help the college to regain its feet, issued an appeal, following a request of the Quadrennial Convention supplementary to the former conference appeal and published in the *Herald of Gospel Liberty*. He now

proposed a plan for saving Antioch by tuition and endowment, clearly setting forth how this could be done by the Christian denomination without cramping or pinching anybody. He appealed with all earnestness to his people, though he must have felt in his heart it would be in vain. As he pointed to the possible closing of the college, he said :

“What a place of Disappointments, Grievs, Tears, that Antioch has been to many ! Our whole people might ‘call the name of that place *Bochim* !’ What a schooling we have had there ! How proud and foolish we were at first ; building our ‘Great Antioch’ with brick for stone, and self-conceit for mortar ! How kind God was to us, causing us at the first to stumble upon the very principles of Christ’s kingdom, in our unskilled notions of what a college should be ; and, sending us for banner-bearer, Horace Mann ! How he made us all hope great things for Antioch ! How he filled those youths and maidens with his own enthusiasm for Truth and Right,—for Man and God ! Those halls, those grounds, those fellowships, those tones of music, those prayers,—it does seem to many that something bright from heaven came very near to earth, there at Antioch ! Ah ! what perfume of old memories fills those halls and that chapel, like incense of the sanctuary. Priceless possession !

“The one and only work of our whole people hitherto, was—is—‘Antioch College.’ Not more our geographical centre, than the pivot of our Unity. Let go that, and we disintegrate ! I mused so once, while meditating that noble structure which so many loved. The names of the brethren who built, began to fade out ; for it was eventide, and long and dark were the shadows which fell from the towers. I thought we grew shadowy too ! Was it the falling dew in the air,—or, on my eyelids, that made me so strangely misread that great name, Antioch, up there ? How could it so shape itself into Ichabod ! And was my ear, too, possessed ? Never before did I hear that bell clang out ‘Tekel !’ ‘Tekel !!!’ ‘Tekel !!!’

Two years passed by, after Dr. Craig finally accepted

the presidency of the college, before any definite steps could be taken to put the institution upon its feet. During this time, the closing years of the war of the rebellion, college activities were suspended.

Writing in January, 1864, to the Rev. Eli Fay, of Woburn, Massachusetts, a leading Unitarian minister and a member of the Antioch Board of Trustees, Dr. Craig says :

“For some time past the conviction has forced itself upon me that our ‘Christian’ brethren will do nothing effectual for Antioch. I no longer think of myself as, even in name, president of the college. I have much reason to feel sorry that I have allowed myself so long to be possessed by the unsettled, half-and-half feeling of relationship to Antioch, which I now see has done no good to the college, while it has hindered my work and usefulness here. (Blooming Grove.) I began the New Year with the feeling that I ought to tend my flock better and let nominal presidencies cease to hinder my proper work. I have said this to no one but you (besides my wife). Let it remain private for a while. I say it to you that you may no longer think of me as president prospective.”

Making note of an anticipated consultation between them on Antioch, Dr. Craig gives these directions for communication which suggest the status of the telegraph even in the state of New York, but forty years ago :

“In that case let me have a word from you by telegraph : unless you are reasonably sure that your letter could reach me by Tuesday next. (19th.) (Dr. Craig’s letter was dated the 12th at Blooming Grove, Dr. Fay being as noted, in Woburn.) The N. Y. & Erie R. R. Company (Erie Railway’s Telegraph) have a telegraph office at Washingtonville, near my house. The despatch may come to Newburg from Albany : but probably the better way would be to send it to

N. Y. City, where it would immediately be passed over to the operator of N. Y. & Erie R. R. Telegraph."

Extracts from two letters by Dr. Craig to his wife written in January, 1864, from Boston, give interesting side-lights on some of the men with whom he was working for Antioch.

"I reached Boston about nine-thirty o'clock, this morning. Walked to the rooms of the American Unitarian Association. Found there, Rev. Dr. Stebbins, with whom I had some pleasant talk. Mr. Fay came in an hour after my arrival—was *very* glad to see me. Had given me up. He took me first to Rev. E. E. Hale's house. It was he who put Mr. Fay upon demanding my coming hither. Hale is a tall, slim, wiry man, with a big bushy head, and a look of capacity and goodness. He welcomed us cordially. Fay says that Hale is the greatest worker in Boston. We went soon then to a Rev. Mr. Tilden's house and took dinner. Tilden was a neighbouring minister to Fay a year or two. We then walked to Dr. Gannett's door, but learned that he was 'out.' We may see him at the ministers' meeting this evening. To-morrow there is some sort of gathering of ministers here, and Fay thinks my coming is most opportune.

"Fay is out now working away on a man from whom he expects a 'Professorship.' He thinks he has *two* secured, and he has succeeded in interesting the leading ministers here very much, and is hopeful of five professorships.

"By Saturday night, he says, we shall know Antioch's fate. I hope to be home by Saturday evening; but if I see that my stay here is really worth while, I *may* stay over Sunday. To-morrow I hope I shall know; and the next mail after that by which this comes to you, will bring you another to tell whether I can come this week or not. We expect to see President Hill, Dr. Gannett, and several others.

"I am called up now to greet friends."

"I have been sitting here at a desk in the 'Unitarian Rooms,'—rear of Walker and Wise's bookstore, 245 Washing-

ton St.,—an hour or two, reading, writing, waiting. Mr. Fay runs out and returns. Rev. E. E. Hale runs out, comes in, and reports to Mr. Fay. We are awaiting here the arrival of Rev. James Freeman Clarke, whom we went out to Jamaica Plains (five miles from Boston) yesterday to visit, but found absent from home. We called on Josiah Quincy, Jr., yesterday, on Rev. Mr. Hale once,—and a place or two I forget. We went into Dr. Gannett's church—the most costly and beautiful church in Boston. The inside is Greek beauty.

“(3 P. M.) I have just seen Rev. James Freeman Clarke, who came to these Rooms. Mr. Fay has been talking with him of Antioch. Mr. Fay is confident that he shall succeed.—I stay to help, if possible. Rev. E. E. Hale is working for Antioch this week, and it will satisfy (perhaps gratify) him and the others, if I stay over Sunday.

“Last evening we went to the ‘Boston Museum’ to see Tom Taylor's ‘Great Moral Drama,’ ‘The Ticket of Leave Man.’”

In passing, one may not fail to suggest the intimate personal note in some of Dr. Craig's letters. Writing in midsummer, 1864, from Blooming Grove to Dr. Fay, he says :

“I am sorry to learn from yours of July 30th that you have not been very well since your return from Yellow Springs. It does not seem to me strange. For I think you allow yourself too little relaxation, recreation, vacation. Mr. Orton is another such intense, unrelenting worker, who, much to his surprise—as he is wise and careful in all the physical (animal) economies except rest-taking—was taken ill a month ago, and barely escaped with his life. He begins to walk a little now ; and may be able to work again, after making up several more weeks of his arrearages of resting-time. He had been preaching for me during several Sundays of my recent absence ; gave the five school-days to his classes laboriously, as is his wont ; prepared his sermon on Saturday ; and rode and returned a dozen miles to preach on Sundays : depriving himself thereby of Sabbath—of rest time—for several weeks in succession. I hold up his fate before you, to deter you.

Your health-guardian has been away from you much this summer ; and you have been misbehaving yourself shockingly : as your thin visage and loose waistband telltale. Look out, brother Fay ; Typhoid Fever or Dysentery may spring upon you (or me) suddenly some day. You had better come right away from that Wo—Wo—(what's the name of the place ?) Come right to Blooming Grove, you and Mrs. Fay, and let us fat you up. My wife says so. This is real country here. We have the best of cows' milk, and bread made from fresh-ground wheat raised by my father (and he prides himself on his wheat-fields) ; and butter, such as Orange County can produce, and blackberries grown in our garden, and pure grape-wine—if you need it. Come. 'Come just now !' You know the way. Do come, won't you ?"

While Dr. Craig recognized and was sharply grieved over the apathy of those of his own denomination, and while his own generous nature could not but respond to the cordial and unaffected interest of the Unitarian denomination, he yet must needs be absolutely fair to both. He had long placed great confidence in Dr. Hill, already referred to, and set much store on his judgment. The following letter illustrates Dr. Craig's absolute impartiality and his desire to maintain Antioch as a beacon-light of a free, untrammelled faith :

"Blooming Grove, N. Y., August 22, 1864.

"DEAR BROTHER HILL :

"Let me trouble you with my burden. For there is no one to whom, I suppose, I can more fitly speak.

"I would not go to Antioch if it was to be narrowed by denominational aims. I told my 'Christian' brethren so. Told them that I could have no heart to undertake the presidency unless I might do it in the interests of the Christian Church, not the 'Christian' denomination. It rejoiced me to think that they, the 'Christians,' were ready to unite with your friends, called 'Unitarians,' to make Antioch free from denominational aims, and devoted to Christ and Christianity. That is what I understood you, and our 'Unitarian'

associates in the board of trustees, to mean. My chief attraction to the place which has been offered me at Antioch was the prospect that I might be able to help the 'Christians' and the 'Unitarians,'—whom Antioch now interests,—to become cordial helpers each to the other in a great and good work of the Lord. But, if Antioch is to be made denominationally Unitarian, I can have no heart to serve it.

"Why do I say this? Because I have read in the Unitarian papers appeals in behalf of Antioch which appear to assume that Antioch is to be made exclusively Unitarian. Take, for instance, this sentence from the *Christian Register* of August 20th—(Efforts in Behalf of Institutions of Learning)—

"The Unitarians would not dare to call Harvard or Washington University their own, after all their fostering care, for fear of offending somebody. But they may make Antioch College theirs if they will.'

"Brother Hill, is that, think you, what our 'Unitarian' brethren mean in undertaking to raise money for Antioch—to make it '*their own*'? Dear brother, I hoped and believed that we (the trustees) meant to ignore denominational aims altogether, and that we would unitedly and mutually try to make Antioch a Christian college, but neither 'Christian,' nor 'Unitarian.' I wish it to be such that my 'Christian' brethren can feel that they have rights there (are not there by the grace of others), such that they can patronize it, contribute to its endowment funds, and feel joy in its success.

"But I am sure that none of this can be, if the idea of our Unitarian friends is to make the college 'theirs.' I understood that the college was to be *yours and ours*, in the unity of an undenominational purpose to promote the glory of our Common Lord. And that, I believe, is what you mean. But if the Unitarian trustees want something different from that—mean to make the college denominationally their own, it is but fair they should know that I have no interest in any such purpose."

And yet all the time, apparently, the conviction was forcing itself upon Dr. Craig that duty lay in the direction of Antioch. To one who loved nature, the chance to study, the quiet of a country place, congenial work, a steadily widening opportunity to reach the world through

the medium of his pen,—to such an one it was an act of supreme self-denial to give up all this and enter upon the ceaseless care and grind of an official position. But once the door of duty opened, he was swift to enter.

XIII

ANTIOCH UNDER DR. CRAIG

THE time had now come for definite action and Dr. Craig brought matters to a focus by an exhaustive paper in answer to the question: "Antioch College,—Whose is it?"

Such persistent efforts on the part of the enemies of Antioch in public and private to sow discontent had so long prevailed,—and this, too, as it appears, largely by members of the Christian denomination, taking particular form at that period in an effort to prove Antioch heterodox,—that Dr. Craig felt it imperative this question should be formally raised and publicly answered.

In May, 1864, he had a paper on the subject in hand. He wrote to the editor of the *Herald of Gospel Liberty* proposing the paper for publication. In return the editor asked Dr. Craig if he would not be willing to suspend the publication of the paper—which had now come to him—until the editor should see Dr. Craig in Fall River, Massachusetts, and "talk the matter over."

In all Dr. Craig's make-up no one ever found any trace of the trimmer. He was not open to every wind that blew. He was not outspoken where only anger would thereby be provoked and no good accomplished, but, ever wisely gauging the situation, without yielding an inch to influences he did not approve of, he spoke the right word in the right place, at the right time. Should the word hurt, he would be pained more deeply than the



Edward E. Hale
—

one who suffered it; but, if it were a just and needful word, he would nevertheless speak it. He could not do anything in the dark, so he wrote to the editor :

"If, after due reflection, you think it best to withdraw the article from your readers, do so freely: I shall at least acquiesce cheerfully, even if I should at times still think, that, on the whole, and in the long run, the candid statement of a disagreeable truth is better than misleading silence or politic suppressions. This may seem strong language, and may possibly seem unkind to say, but don't take it as my judgment concerning your view of the matter. I only mean to put my own view before you of what is best for me to say. I do not wish any concealment in the matter. I think there has been too much, far too much. I do not sympathize with the wish to make Antioch a 'strictly denominational' college. (Pardon me, I do not use the phrase here for offense to your feelings, but to designate the thing.) Moreover, if the New England brethren should endow a professorship in Antioch under the impression that Antioch is 'ours,' will not the revulsion of feeling when the real state of Antioch's condition and ownership becomes known to them, alienate them from the college, and alienate them from us whom they may then deem agents,—or at least permitters—of their deception?

"I hope you will understand my aim in this matter. I seem to myself a sort of representative of the Christian connexion in my present 'elect' relations to Antioch. I certainly wish our brethren to endow Antioch; *because they need it so much*. But they will not sufficiently endow it for many years. Some of our influential brethren in the West are bigots,—I think. The financial management of Antioch is safer, I think, with the eight Unitarian trustees in the Board; and as to their idea of what a college should be, and their wish concerning Antioch, I must in truth say that I could confide in them more fully than in some of our own trustees.

"But this is nothing to our purpose. My idea is neither needlessly to offend the denominational prejudices and sensitiveness, nor to bow down to them as if I held them in any respect. I consider them as corns and bunions not to be trodden on but to be shaved close and rooted out as soon as possible.

"I am afraid of concealment. I think it best to let the brethren see,—see all and see the worst.

"Still, if you think it best, do not publish my article. Yet, I wish you would bear me witness, if ever occasion should require, that I sought to set the matter before the brethren without reserve."

This letter was written May 6th; in the issue of the publication for Thursday, May 12th, the article appeared, covering an entire page, fully five thousand words, without a line of space thrown away. There was no other answer to his letter to the editor but prompt publication of the paper.

The article clearly and dispassionately traced the course of Antioch events. He divided the subject up into thirty questions and answers, and when he had finished it was as though a clear sunburst had come across the path of Antioch. The exact status of the college was pointed out. The fogs lifted. Under the reorganization which had been effected after the failure of the institution to liquidate its indebtedness and the consequent receivership, Antioch, in Dr. Craig's answer to the question in the general caption, was not "ours," the Christian denomination's, in the exclusive, strictly denominational sense. All of the faultfinding and bickering over Unitarian interference was put to rest, or should have been put to rest, by Dr. Craig's summing up :

"I am informed," he said, "that two years ago, the Unitarian Trustees said to ours that if we would take the college and endow and man it respectably, they would in effect—if not absolutely—withdraw from all control, and give the institution wholly up to us. But I was not then in the Board, and therefore can state this only as an impression received from others who heard the offer made. On one point I have no doubt : namely, that, without the coöperation and pecuniary help of those whom the Eight Unitarian Trustees represent, in that dark hour when our financial mismanagement had brought Antioch to ruin ; we would not now be able to say of Antioch,

in any sense whatever, that it is ours.—I for one, have never been sorry that Antioch found other friends besides ourselves,—friends who proved their affection for the college by giving large sums of money to its needy treasury. May both they and we thus befriend the college, again and again.

“We may withdraw; but Antioch will still live. It has friends, willing and able. In time, they may endow it richly. It will be ‘Antioch College’ in name, and,—adhering to the principles embodied in its Constitution,—it will be ‘Antioch’ in spirit and character.”

In the following issue of the same journal Rev. J. B. Weston, one of the trustees of the college in the Christian branch and professor of Greek in the college as well, issued a personal note in which he, too, appealed to the denomination to come to the support, indeed the succour, of the college. He showed very plainly there were men in the denomination individually able to provide the entire amount of money needed. He had done a vast amount of personal work to save the college, but he, too, had reached his limit;—as he put it: “I feel that I should be committing the sin of voluntary suicide, with no hope of any good result, if I should attempt to continue longer to do as I have done for the past two years. If we have any faith in the kingdom of God and in the enlightenment of men; if we believe that God has a mission for us and that we are His servants; let us hear the decisive responses at once; if not, let us profess less until we can practice more.”

But matters did not shape themselves favourably, which is another way of saying that general apathy came hard by the point of putting Antioch to death. It became apparent to Dr. Craig that it was best that he should no longer retain the nominal presidency of the college. In June, 1864, he wrote a letter to the members of the Christian denomination as follows:

"DEAR FRIENDS :

"I think it best to resign the presidency of Antioch College, to which I was elected nearly two years ago. The *act* of resigning may be deferred until the next annual meeting of the Board of Trustees, on Tuesday, the 28th of June: but I now give notice of my *intention* to resign. My reasons are these :

"(1) If you, at the approaching trustee meeting, should be ready to so endow the college, that it may be opened next autumn with a full faculty, you ought to have opportunity of filling the chairs without impediment. It was conditioned by your trustees, at my election, that my office should, for a year at least, be 'without salary,' with 'leave of absence.' That was the election of a '*nominal*' president. When you come with your endowment fund ready to put the college into full operation, you will need a *real* president. And you may want such a president as I can never be. You may wish to make 'Antioch' a denominational school, and to choose a president thereof who would administer it as such. My resignation leaves your choice, in the case supposed, entirely free.

"(2) If, however, you shall come to the approaching trustee meeting with endowment funds with negotiable pledges little more or no more than enough to endow the presidency, leaving the other needful chairs dependent upon vague expectations or insecure promises, in that case, my resignation *now* only anticipates by one short month the act inevitable *then*.

"(3) If, finally, the efforts of our churches to endow Antioch shall prove practically a failure, and the 'Christian' trustees shall thereby be moved to offer to the 'Unitarian' trustees substantially the same opportunity of endowing and manning the college that they two years ago offered to us; then, of course, I ought to resign; for if the Unitarian trustees are to pay the salaries of the Antioch teachers, it is only reasonable that they should elect those teachers. In any supposable case, therefore, it seems proper for me to resign.

"The business portion of this letter ends here; but I would add a few words to tell you, Christian brethren, how highly I appreciate the mark of confidence, which your representatives in the Board of Trustees bestowed, in electing me the successor of men whose shoes, indeed, I am not worthy to bear. Let me also allude to the great pleasure and benefit enjoyed by me in correspondence, intercourse, coöperation—for the sake of

Antioch—with many brethren unknown to me before, whom now I know to esteem and love.

“ ‘Antioch,’ with all its disappointments and griefs, has been a bond of love to many hearts. Even within these last two years, when at times it seemed to me not unlikely that we would fully endow, and thus revive the Antioch of former days, I have gladdened at the thought that we might yet, by the blessing of God, retrieve the mistakes and errors of the past; recover the lost confidence of many; win back the love of alienated brethren; and, by faithfulness and generosity, lay enduring foundations for the future prosperity and usefulness of Antioch College.

“To become a worker with you for healing the division in the church at Yellow Springs, whose misfortune it once was to be too closely linked to Antioch; to aid in recovering to Antioch multitudes of former friends who, by our mismanagement, were deprived of ‘Scholarship’ rights, for which they had paid in full according to our own terms, and which we could—by ample endowment of the college—fully restore to them; to be a witness and cherisher of that mutual confidence and coöperative disposition by which the two bodies of Antioch’s friends and owners might mutually benefit each other, while advancing their college to eminence for the honour of Christ, and the welfare of mankind; these were objects, brethren, for which, at your hearty call and by your abundant help, I could have laid aside my sense of insufficiency, and could have counted it a joy to have served you and Antioch for a season.

“The orator of the ‘Union Literary Society of Antioch College,’ at the close of his noble address last year, spoke of Antioch as ‘the strongest, broadest, and most truly popular institution in the land, which we should not let die.’ Through all the uncertainties and discouragements which, for the few years past, have sorely tried the friends of Antioch, many of those friends have been able to hold fast the hope of Antioch’s final and full triumph; because they intelligently believed that such a college as Antioch in idea was,—and in realization was fast coming to be,—is just the institution that in these days the precious interests of the Nation and the Church profoundly need. What but such a faith as this, could nerve the treasurer of Antioch College sitting—after two years of disappointed expectations—by his moneyless chest, to write (as in a letter re-

ceived this very day he writes), 'I still hope that God will open a way for us, at or before Commencement.'

"In thus announcing my resignation, I do not resign my hearty interest in the college, nor my cherished hope that an honourable and useful career still awaits it. Nor do I resign the hope, dear brethren, that, though our late undertakings for Antioch may not be the success we anticipate, we shall yet hold fast our love for our first-born, and be ready in future opportunities to do for the college what we can.

"AUSTIN CRAIG.

"Blooming Grove, N. Y., May 24, 1864."

The inevitable end now came. All efforts to resuscitate the college by appeals to the Christian denomination being unavailing, the American Unitarian Association, in December, 1864, at a meeting held in Boston,—“an ever memorable meeting to the friends of Antioch College,” as Dr. Edward Everett Hale calls it in another place in this volume,—voted that it would raise one hundred thousand dollars for the endowment of the college. This was with the proviso that the institution should be placed in the hands of a new corporation. The money was collected, the corporation was effected, and Antioch entered upon a new lease of life.

Plans were already under way for the founding of the Christian Biblical Institute, which is more fully treated in later chapters. Of this institution, when established, Dr. Craig was to be, as he did become, the first president.

A new head for Antioch was needed at once. It was the earnest hope of the trustees that General, afterwards President, Garfield, a member of the Christian denomination, should be the new president of Antioch. Dr. Craig carried on the correspondence with General Garfield, but the effort to secure him failed. Strong hopes were then entertained that John A. Andrew, the War Governor of Massachusetts, would accept the place. In a letter to Edward Everett Hale, written from Blooming Grove,

Dr. Craig, who had agreed to accept a professorship temporarily at Antioch, noted the coming of Governor Andrew (mentioned as assured in a former letter to Dr. Craig from Dr. Hale), and asked Dr. Hale, as he was in a position of responsibility in the new corporation, for a letter of instructions. In resuming his position as one of the professors of Antioch, Dr. Craig had been asked to take charge of the college pending Governor Andrew's arrival. "Won't you say a word to me," he wrote to Dr. Hale,—“you know you may say anything to me in all confidence—in regard to possible arrangements, mutually agreeable, it may be, both to the college and to the ‘Christian’ church in the town? I would not seek any ‘entangling alliances,’ yet it would be well (would it not?) to pursue a thoroughly kind and conciliatory policy with regard to that church. Please make any suggestions you think best in relation to this.”

On August 17, 1865, a communication was addressed to the executive committee of the college, signed by Rev. H. W. Bellows, Edward Everett Hale, and E. W. Clark; the committee appointed to make selection of a president, reporting the progress made. It was shown in the report that Governor Andrew had the matter under consideration and that he would in all probability accept. Governor Andrew was one of the distinguished figures of Massachusetts.

“He is,” the report set forth, “a man of large and tried experience, yet in the prime of life; with public talents and private character of the choicest description; equally beloved and respected; a statesman, philanthropist, and gentleman; profoundly religious yet a layman; the chosen head of the late national conference of the Unitarians, possessing their entire confidence, and yet without a sectarian name or the least distrust of other

religious bodies ; with an immense prestige as a patriot over the whole nation ; a profound lover of good learning without academic prudery or antiquated prejudices of a scholastic sort. . . . A close friend of Horace Mann, he would preserve all that was valuable in his régime ; the nearest adviser of President Hill, he would carry all that was enlightened in his policy back to his old chair and, beyond these, add the momentum of his earnest, large and generous nature, his rich and warm experience."

But though at Dr. Hale's request, Dr. Craig hurried to Antioch with all haste to prepare the way for Governor Andrew, they were all to be disappointed, for he declined at last the presidency. It was plainly imperative that a man of large powers and ample attainments be chosen to lead the college at this critical hour, and the board of trustees turned to Dr. Craig even though his aid be but temporary. With the understanding that it was to be only temporary, Dr. Craig accepted the presidency of Antioch, unanimously offered him by the board of trustees. Had he not later become the head of the Christian Biblical Institute, which he made and maintained a powerful factor in religious life to the day of his death, he could have given to Antioch such a permanent president as its traditions and noble scope demanded. As it was, though heavily handicapped by the double duties laid upon him as professor and president, his work told splendidly for the future as well as the present of the institution.

No time was lost in putting Antioch into shape. The plan of the new administration embraced five endowed professorships, for which one hundred thousand dollars were already in hand. All the debts of the college had been paid and it started out with a clear page. The five professorships and their incumbents were :

Rev. Austin Craig, D. D., Bellows Professor of Moral and Intellectual Philosophy.

Rev. N. Sheldon, D. D. (late president of Waterville College, Maine), Professor of Classical Literature.

Rev. John B. Weston, additional Professor of Greek and Latin.

Prof. E. L. Youmans (of New York City), Professor of Natural Science and of Mathematics.

Prof. Frederick Shutz (of New York City), Professor of History and of Modern Languages.

Prof. Edward Orton, later president of the University of Ohio, was made the head of the preparatory department. Professor Youmans was the first editor of the *Popular Science Monthly* and a leader in the scientific progress of America. The new board of trustees was composed of the following members, not a few of them leaders in the religious and commercial life of the day :

Rev. H. W. Bellows, N. Y. ; E. E. Hale, Boston ; A. D. Mayo, Cincinnati ; Eli Fay, Woburn, Mass. ; Amasa Stanton, Marion, N. Y. ; John Philips, Ind. ; Thos. W. McWhinney, Yellow Springs ; Joseph Weeks, John Ellis, John Van Mater, William C. Russell, Yellow Springs ; A. A. Low, Brooklyn, N. Y. ; Richard Warren, N. Y. ; H. P. Kidder, Boston ; E. W. Clark, Philadelphia ; John Kebler, Cincinnati ; John H. Foster, Chicago ; Artemas Carter, Chicago ; O. G. Steel, Buffalo ; E. W. Devore, Ripley, Ohio.

With Dr. Craig as president, the college opened in September, 1865. He put the whole force of his life into the work. He not only worked unceasingly for the institution in the direct lines of executive labour, but he worked for it constantly indirectly by interesting others in its welfare and winning them to the same ardent support which he gave it. The college was widely known throughout the United States not only because it had had as its first president the foremost educator in

America but because of the splendid training it afforded and the type and character of those whom it graduated. The catalogue issued under Dr. Craig's direction for 1865-'66, shows students,—despite the fact that the college had been closed for two years,—from nearly all the Eastern and middle Western states, as well as some from the South and one from San Francisco. Other professors and assistants were installed. There was a music department; a normal course for training teachers for the common schools, which embraced a model primary school in connection with the college for practical work, with a special normal course for those who were to be fitted for high school teaching. In all its lines the college was thoroughly abreast with, and ahead of, the times.

“The educational course of the college,” the catalogue sets forth, “is intended to be thorough and practical, and is so arranged as to recognize and consult those inborn preferences and aptitudes, which inhere in the different orders of minds. The faculty is unanimously adverse to conducting education,—as has so largely been the case before,—in blind indifference to the providential characteristics distinguishing one individual from another. The fatal error of thwarting the manifest intentions of nature and forcing upon all minds alike the same inflexible iron system of training, will be sedulously avoided.”

The position of the college upon the subject of moral training was “that intellectual power, divorced from moral purpose, is an instrumentality of pure evil in the community, and that a young person may as well be sent out into the world without the knowledge of the multiplication table as without understanding of the principles of the Sermon on the Mount.” Especial effort was made “to inspire an ardent patriotism, a high ideal of citizenship, public spirit, and an interest in the prominent social questions of the day.” No other reference than

this appeared,—if, indeed, it could be taken as a reference,—to the war of the rebellion then but just closed. An interesting feature of the college was that no special class-honours for intellectual preëminence were offered. The emulation-system, as it was called, was eliminated. “Other and higher motives than that of mere rivalry” were appealed to as incentives to study.

As has been noted, Antioch had been the first college in the world to admit young men and women on the same basis to the same studies, and Mr. Craig was one of the first to advocate co-education for the proposed college. In June, 1850, he wrote urging a basis “which,” in his words, “shall admit girls to equal privileges with boys.” It was now to face a graver problem, the question of the admission of the negro. The closing of the war, the freeing of the negro and their large influx to the North during, and just after the war, left a large contingent of young negroes in the North, some of whom were anxious to better themselves intellectually. One day there came a test. Application for admission had been made by a coloured student. At a trustees’ meeting the subject was discussed. In a little memorandum book preserved among the many letters and papers which are the priceless possession of the family of Dr. Craig, there is the following brief statement of the outcome, written in lead-pencil in his handwriting :

“Resolved, that the trustees of Antioch College cannot, according to the charter, reject persons on account of their colour. Adopted ; nine to four.”

The memoranda gives Craig, Fay, Holmes, Weeks, Weston, Birch, Kebler, Van Mater, and Philips, as voting for the resolution.

Apropos of this is the following extract from a letter written by Dr. Craig some time previous :

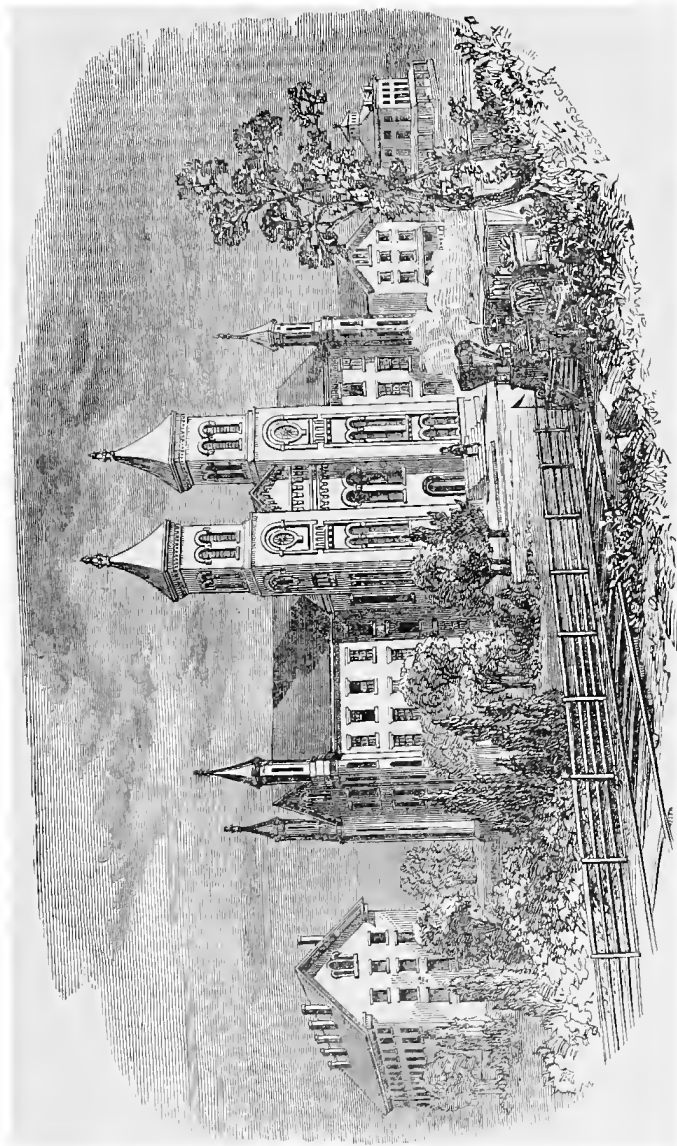
"While the Jerusalem ministers were as yet so bound up in their narrow Jewish prejudices, 'preaching the word to none but unto the Jews only' (Acts 11: 29), some men of Cyprus and Cyrene (Cyrene in Africa) 'when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus' (Acts 11: 20). Their names are given in Acts 13: 1:— 'There were in the church that was at Antioch certain prophets and teachers as Barnabas (of Cyprus), and Simeon that was called Niger, and Lucius of Cyrene,' etc., etc. Two of the five mentioned, were, apparently, Africans. Lucius certainly was from the north coast of Africa, as his country 'Cyrene' vouches. And Simeon was surnamed 'Niger' (or as one oldest English translation—Wickliffe's—gives it, *Black*,— 'Symount that was clepid blak,' Black Simeon of Antioch, to distinguish him from Stone Simeon of Jerusalem (Simon Peter); beware that you don't modernize the orthography, after the Nasby method (not two gs, but one). Happy thing for us that *Black Simeon* and his African *co-adjutor Lucius*, had none of those mean prejudices against men of a different race and colour, which might have kept them back from founding that church at Antioch which first deserved and obtained the glorious name of 'Christians.'"

Dr. Craig spared himself in no degree in the administration of the affairs of the college. In a letter to a friend giving a reason for not having sooner answered a letter, Dr. Craig says, writing from Yellow Springs, December 29, 1865 :

"MY DEAR BROTHER :

"It shames me to find that my long silence has put you to the trouble of duplicating to me your much esteemed favour of July 29th, last.

"Your letter reached me duly at Blooming Grove, in the state of New York,—where I had been settled as pastor for twelve or thirteen years. But it arrived while I was full of the cares and occupations attendant upon the removal of my home and family to this place,—800 miles westward from Blooming Grove (on the Hudson). On my arrival here (early in September last), the work of reorganizing and starting anew (after a suspension of two years)—the school known as



ANTIOCH COLLEGE, YELLOW SPRINGS, OHIO, IN 1865

'Antioch College,' was assigned to me.—I had expected only the duty of the professorship to which I had been chosen. The various duties of this school,—I mean its supervision, government, correspondence, business-interests in part, and some work of daily instruction, together with the general chapel service on school-days, and preaching on Sundays,—so occupied my time, that I was compelled to defer my private correspondence in mass, until the close of the term. (December 15th.)

"During this term, the work of settling anew here added to my occupations. The day that our term closed, I started for Meadville in Pennsylvania,—300 miles from this place, to deliver my annual lectures to the students of the divinity school there. I was in that place two Sundays and eight school-days,—preached five times, and delivered fourteen divinity-school lectures of an hour and a half each (for my stay was briefer than usual, and I felt compelled to crowd the work),—visited much with the students, and wrote between thirty and forty letters in answer to private correspondents whose favours had been accumulating upon me during the last few months. Yesterday I arrived home from Meadville; to-morrow I go to Cincinnati to preach there on Sunday, the 31st of December, an ordination sermon, and next Wednesday, January 3, 1866, I must be here again, to open the winter term of our school.

"I write you all these personal details of myself, my dear brother, to excuse to you, as far as possible, my long silence."

In this connection a letter which Dr. Craig wrote to Edward Everett Hale not long after the above illustrates still further the heavy demands made upon the president's time and strength.

"I am very glad," he writes, "to think that I am at last free from the heavy responsibilities, and I will add exhausting labours, of the year. Could I have foreseen what the year was to be, when Dr. Bellows drew to me in August last his charming picture of that 'first year of great enjoyment at Antioch,' I think perhaps I should have stayed with my parish.

"I send you on an accompanying sheet, a statement of expenditures here for the college year, 1865-'66. I prepared

it for the use of my report of executive committee work. I took the treasurer's cash-book, copied out its entries and the separate items of the vouchers, referred to in the entries (there were over 2,100 items, in all); verified the cash-book by the vouchers; proved,—and in some instances, corrected, the account; analyzed the 2,100 items, and classified them. The results I give you under the several headings in the accompanying paper.

“Part of my design was to be able to show the trustees how much money must be spent next year for warming, lighting, service, etc., before we come to the outlay for teaching, so that our estimate for next year might be based upon the certainties of knowledge, rather than queries and approximations. This work in all cost me several weeks' labour, in which the evenings sometimes drew far on into the night. I am telling you what the work of my place has been this year. I have sent to your committee (chiefly to Dr. Bellows) several reports of business affairs here, accounts of term's business; some of considerable length and labour. I remember, of this class, one of ten foolscap pages, written for Mr. Fay, but sent to you last January; another of twelve foolscap pages to Dr. Bellows in March; another laboriously prepared report (though not official) early in this month (it fills thirty pages of letter paper). Other reports were of business of less amplitude.

“The correspondence of the college has been in my hands. All applications for information, from all quarters, have come to me. This latter is recorded in the book in which I have kept notices of letters sent (or in important cases, copies). Besides the correspondence, applications in person, of all sorts come to my office. Whoever has (or thinks he has) general business, or particular, with the college, comes to my office. Then every day, I have had to spend most of the school-hours in the president's room; for all matters touching absences from class or chapel, applications for permission, or excuses for absences come to me, of course. Hearing reports of all matters in the matron's department, was my duty too, and all discipline was in my hands—in its details; mine was the work of keeping track of the reported absentees, sending the faculty messenger after them daily (generally), I hearing the issue; executive committee business; writing the orders, the business notes; giving direc-

tions to those employed by us, to the bell ringer and helpers of various kinds ; looking after the grounds and premises.

"The work has been much,—I cannot specify it well. Hearing all complaints from students ; their arrangement in classes, or about their board ; all applications for changes of all sorts that dissatisfied students so easily devise ; receiving visitors who come to the place frequently, talking of the college to them, and showing them through the college,—some coming expressly to see the institution. Much time has been taken up in this way. The duties of my professorship I have not mentioned. I have in this, done all that was to be done. An hour a day of recitation or lecture, about fifty lectures in place of recitations, and such preparation as I had time and opportunity to make (couldn't study much).

"Chapel services were performed by me to the extent (I estimate) of about two-thirds of all (or counting in the afternoon Bible lectures given during the first term, about three-fourths of all). All occasional addresses to the pupils, at morning chapel, fell to me. Of duties of hospitality and society, ever regarded here as belonging to the president of the college, I assumed the full measure as soon as I entered the President's House with my family. Many occasions there have been when newly arrived professors were brought together there to the table ; many when visitors of the college, or persons likely to be influential in regard to the college, were invited in the same way. Not a few occasions when whole classes, and several times larger companies of students, or students and teachers, were invited to an evening or afternoon party at the President's House,—to tea or dinner, or other kind of entertainment implying refreshments.

"These things I have done (and not stintedly) because I knew that it was important to have such things done, knew that it was expected of the president's position and house, and I was willing (having temporarily accepted the duties of the place) to incur expenses in these things, which I assure you have not been light.

"I write you these details because I wish you to know both what I have done and what I have not done. My own burden I willingly bear, but no more. And indeed my own burden here this year feels heavy to me. Very little freedom and leisure have been mine, and (what presses me still more

closely) I find myself by the necessary expenses of the year (of course I include herein expenses of removal), several hundred dollars out of pocket.

"I assure you of the respect which I cherish for you now as ever.

Truly yours,

"AUSTIN CRAIG."

Illustrative of the breadth of Dr. Craig and his interest in all matters pertaining to the uplift of the race is a letter written by him to Dr. Edward Everett Hale on March 17, 1866. In it he says :

"Could you (easily) put us in the way of receiving the Reports of the Social Science Committees—and of the Prison Association, or other benevolent societies or institutions of your state? Do not let my request put you to trouble. But, if it were easy for you to cause such publications to be sent us, they would be read with interest here.

"At one of our Sabbath-evening Social readings, attention was called to the destitute condition of a Miss Milliken—an orphan refugee from Tennessee, who was then sick in this town. (She died last week.) A committee was appointed to visit her, learn her needs, supply any pressing necessities of hers, and report at our next Sunday evening meeting. We did so. She was a worthy, needy person, aged about nineteen. Her father was a Unionist, and was shot in his own door. She came away with our troops.

"After our report, it was resolved by the Sunday evening meeting to open a subscription and provide for her. Mrs. Tucker (the matron) and some of the young lady students had the matter entrusted to them. They obtained over fifty dollars in money among us—teachers and students,—and arranged among themselves a plan of visitation, to visit Miss Milliken by days and watch with her nights, which they faithfully did until her death. They also looked up other cases of need and destitution, reported them to the Sunday evening meetings, and furnished various supplies. The reading of the article in the *North American* on the Irish Prison System at our Sunday evening meeting, March 4th, stirred up several to wish to visit the jails of our region. Professor Russell (who is a great help to us here in many

ways) offered to take students with him to the jails. The following Saturday, a company of them visited the Springfield jail (nine miles from this place). Yesterday they visited the Xenia jail and our County Poor House. They propose to visit the State Prison at Columbus in a few weeks.

"Much interest is growing up thus (with some of our students) in the condition of the poor and the lost. We would like to increase it as much as possible. If you could now and then mention something in this line, that we could procure to increase this interest among us, I would be very thankful. Dr. Howe recently presented a report on the comparative mortality of children in different ranks of society (at least, that was the point noted in the brief reference to the report which I found in a paper).—How could I get that? Dr. Howe used to know Antioch. Would it be at all out of the way if I asked him to send our college a copy of his report?

"Let me trouble you a little further.—You will bear with me for the college's sake,—what really good, brief tract on the Use of Tobacco, could you commend to me, for distribution among our lads here? Are Mr. Trask's quite the thing? I know them only by name. And do you know anything better on the subject than Dr. John Ware's 'Hints to Young Men'? Mr. Mann used to distribute that tract, and I have copies yet on hand."

Dr. Craig never swerved from his devotion to his own denomination,—or, better put, from his allegiance to a simple and direct form of Christianity, for he ever put Christ above creed,—even though there were sharp criticisms of his words from some of the older, meagrely educated, and less broad-minded of the preachers of the Christian faith. Nor did he ever lose an opportunity to help them. In a letter to be read before the state convention of the denomination, written from Antioch in November, 1866, he said :

"The education of the ministry may occupy attention somewhat. It must be a few years yet before our brethren have an ample Biblical school of their own. Meanwhile our young

brethren who wish to prepare themselves by study for larger usefulness in the ministry, would find help and welcome at the Meadville Theological Seminary; or, if that seem too far away, or its course of study too extended for their opportunity, then they might find here at Antioch the helps they wish.

"I am teaching this term a class in Biblical Geography and History which would be, I am confident, very interesting and useful to all students somewhat advanced,—especially to young men looking to the ministry. Then, again, I teach a volunteer class in the Greek New Testament which can be continued as long as there are persons here desiring it. Dr. Hosmer is teaching a class in the History of Civilization, which though not specifically Church History, does, nevertheless, so illuminate the history of the great elements contributed by Christianity to our modern society that the student gets a good insight into the relations of the Church to the world of the Middle and Modern Age. Dr. Hosmer will next term teach a class in Moral Philosophy and Ethics. I expect to teach classes in Mental Philosophy and in Evidences of Christianity. In connection with the latter, we will study the transmission of the Sacred Books from ancient times down to our day, and the history of our English Bible.

"Besides these things a young minister could study here Logic, Rhetoric, Ancient and Modern History, Grammar, Languages, Physiology and various other sciences, making a selection of such studies as he might deem specially useful to his purpose; and so perhaps spending a year or two, or even three, to as much advantage here as anywhere else.

"As to the influences here thrown around students, I believe that they are truly Christian. I have great faith that Antioch, by the blessing of God, is to be more and more a school of Christ. We mean not to detract from other schools—there is room enough for all the schools now among us and the prosperity of one will, to some extent, be the prosperity of all; but we wish Antioch to be favourably known to our brethren. Perhaps these special helps which it can now afford to some among us who wish to study a while for greater efficiency in their ministry, may make it not improper that Antioch should have a few moments' notice in your convention."

Dr. Craig came into particularly close and intimate touch with the students under him. The affection for

him is shown by numerous letters written by students and manifested in many other ways. But he was not only kind, he was just, also, and no wrong-doing could for a moment be tolerated. Whatever he himself might have thought about the needlessness of the prohibition against dancing and other similar regulations, he was granite when it came to any question involving known evil. In a letter to a young man living in a Western state he said :

“When I first saw you as you were applying for admission to our school last fall, your evident maturity and capacity led me to expect a considerable advantage to our school from your membership in our classes and your intercourse with our students. The college had then but lately been resuscitated after its temporary suspended animation, and we had not yet formed its new life to the full resemblance of its former excellence. That former excellence was largely due, as President Mann often gladly acknowledged, to the presence here, at the very beginning, of a number of students mature in age and character, who, giving themselves faithfully to coöperation with President Mann in his high aims, became a powerful element of salutary influence in the school and helped effectually to realize the ideal Antioch which Horace Mann planned.

“When you first came to us, Mr. ———, I did you the honour of supposing you able to appreciate the high aim with which Antioch College was opened at first and with which we were wishing, hoping, striving to open it in this its second career. I did you the additional honour of expecting that your appreciative sympathy and influence,—while you continued a student here,—would be with our aim and our well-meant effort.

“Here I would gladly lay down my pen. The truth is not pleasant to write.

“Mr. ———, you might have laid us under such obligations to you as words of thanks could hardly measure. You could have done us much good. But we feel your influence here to have been only a hinderance and a harm. There were young men here who, at first, gave promise of excellence. Some of them became unsettled in purpose and character, by a baleful influence which it seems you exerted upon them.

"There is not a member of the faculty who did not feel some measure of relief when he heard that you had finally left the school.

"For myself (and I write all this not in anger but in sorrow), I was glad when you came to us and gladder still when I saw you departing from us.

"I cannot but think sorrowfully of the good you might have done us ;—cannot but wish that the future scenes and relations of your life may bring you the happy consciousness of good actually conferred according to your ability."

To stop in the midst of exacting toil when every minute was precious and every hour was crowded to bursting, to write such a letter for the only object of so impressing this young man as eventually to make a true man out of him,—it was all characteristic of the noble unselfishness and devotion of the man.

Into all the manifold activities of the college life, Dr. Craig entered with the earnestness and enthusiasm that marked his relations to the work of the pastorate. Possessing a keen sense of humour himself, he was ever appreciative of it in others, though he knew when and where to draw the line as to college fun as appears from his entry in his letter book of the copy of a letter to one of the students : "I shall expect you to put in my hands by seven o'clock to-morrow morning at the latest the Society Paper read by you last evening." The college newspaper in question had contained material which was "offensive to good taste," resulting in a faculty resolution that there must thereafter be faculty revision of the paper.

On the opposite page is a copy of a resolution of the board of trustees "that no students shall be permitted to appear on the stage at commencement wearing the Bloomer, or other unusual style of dress."

The catholicity of the man is shown, too, in a letter to Rev. Dr. Wise, the prominent Jewish rabbi of Cincinnati, carried in person to Dr. Wise by a couple of Hebrew

students of Antioch going on a visit to Cincinnati. In the letter he calls attention to a brief interview he had had with Dr. Wise in his synagogue and adds :

"I do not speak by authority, but it is my opinion that if the Hebrew residents of your city were disposed to endow a Hebrew professorship in Antioch College and fill it, they would find this college in every way suitable to their wants and acceptable to them. I wish, my dear sir, that you would take an early opportunity of visiting this place and seeing for yourself what our institution is. The young men—the Myers—who bring you this note can tell you much concerning our school. . . . We are having at present a very interesting series of lectures by Prof. Edward L. Youmans on 'The Unity of the Universe.' I would be pleased to see you here some time and to hear from you at your convenience."

In the midst of the exacting toil of his dual position as president and professor, such letters of cheer as came, and there were many of them, went far towards lightening his burden. The following from Dr. G. W. Hosmer, one of the board of trustees and afterwards president of Antioch, father of Dr. J. K. Hosmer, the well-known professor, librarian, and author, illustrates the point :

"Dorchester, Mass., July 13, 1867.

"DEAR DR. CRAIG :

"How do you all do at Antioch? I should love to look in upon you. I wonder if you are as cool and comfortable this Saturday afternoon as I am. The breeze comes up from the sea upon these hills and nature is as fresh and beautiful as in June. I never saw so charming a July in Massachusetts. I am here with my classmate, Dr. Jarvis—one of my homes. I am to preach here to-morrow in the parish of old Richard Mather, the grandfather of Cotton, who had the rare felicity of once having two sons in the pulpit with him. Increase, one of them, the father of Cotton, was minister in Boston and president of Harvard College. It is a fine parish. Nathaniel Hall is its minister and has gone to England. There

are rich men here and I have respect to such these days! Last Sunday I was at Jamaica Plains. Last night I spent with Mr. Fay at Woburn;—he is gaining strength but still his brain is too sensitive to work hard. He introduced me to some of his wealthy men and he still hopes that they will give generously to our college. I am to go and preach for him Sunday, and am also to visit Providence. Have you seen the telescope which Mr. Richmond has given us?

"I do not beg now but try to open the way for next autumn. I am a dangerous man; if I commit robbery, don't wonder at it! Just think of riding in the cars this morning with a man worth a million who has no child and might endow us and not feel it. Why shouldn't he be robbed?

"But I hope we shall get what we need, and soon enough to save us, without robbing. The feeling about Antioch is encouraging. Men talk to me as if they considered it certain that we should be put upon a good foundation.

"Mrs. Fay tells me she shall not rest till the chapel ceiling and walls are repaired. I hope the ladies of Yellow Springs will hold fast to this chapel improvement. Mrs. Fay will help them through with it next year.

"A week ago I left Mrs. Hosmer and Miss Kendall at Deerfield with Mrs. James and the grandboy. Our Buffalo visit on top of Commencement week was very damaging to our strength and nerves and Deerfield quiet was delightful. Next week Mrs. Hosmer will come to Boston and go on to Plymouth.

"Only think of 179 students entering Cambridge this week, and of Boston Latin schoolboys studying Greek and Latin six years with no look at nature or the world and life of to-day! We have a more excellent way and I insist upon it here, mingling science, as Mr. Orton does, with classics.

"Please give my regards to Mrs. Craig. Tell Mr. McConnell I am glad to hear he turns a deaf ear to syren voices from Massachusetts.

"Ever and truly yours,

"G. W. HOSMER."

So, steadily working for every interest of the institution, Dr. Craig filled out the time he had allotted, two years, and at the end of that time presented his resignation which was with reluctance accepted by the trustees.

The following letter was received by Dr. Craig in response :

"Antioch College, Yellow Springs, Ohio, June 24, 1868.

"MY DEAR DR. CRAIG :

"I laid your communication before the board of trustees yesterday and it was considered with earnest and painful feeling; all agreed in refusing to accept your final resignation; and I think not one was willing to entertain the proposition of indefinite leave of absence. The vote was unanimous, that leave of absence for one year should be granted you, your chair to remain vacant, and you still to be Bellows Professor; and that we all make every possible effort to gather students and increase available means so that we can welcome you back to your place among us as soon as possible.

"Meantime our love and veneration rest upon you. May God bless you, my dear brother. Personally, I feel bound to you. I thank you for your generous, noble friendship.

"With affectionate regards,

"Ever truly your friend,

"G. W. HOSMER."

But the large field of the Biblical Institute lay before him and however great the desire to have him remain at Antioch, he knew in which direction duty lay. And duty to this man always lay in the direction of the largest possible service to his fellow men.

Dr. Craig put into his work at Antioch all the resources of his rich store. It was so in whatever he did,—he must ever give and give his best in largest measure.

"My teaching-work," he wrote in May, 1868, "is a bread-and-butter calling; yet, in some respects, it has been nearly akin to the teaching-work of the Christian ministry. During the year I have given about 120 lessons and lectures in Logic and Metaphysics, tracing the laws of thought and the course of human thinking, so seeking in ancient and modern schools a criterion of the Truth and the feeling after the True One. I have also given about 125 lessons and lectures in History, giv-

ing particular study in trying to trace the finger of God in the course of human events. The conflict of Christianity with Paganism, the Rise and Growth of the Papal Power, the fortunes of the Oriental and Eastern churches, the career of Mahometanism, the modern Re-awakening of the Human Mind, the Protestant Reformation,—these were subjects brought into prominence and considered fairly, as I trust to say, and under a Christian point of view.

“Several lectures were given on the historical testimonies of the ancient writers as to the leading facts of the gospel narrative; also on the transmission of ancient books to our times. I gave to a volunteer class about twenty lectures on the Geography of Palestine and the History of the Hebrew Patriarchs, and to another volunteer class I gave instruction twice a week in the Hebrew language.

“Besides these instructions which were all in Antioch College, I gave a short course of lectures on the Providential History of the World to the students in the Wilberforce University at Xenia, Ohio.”

In addition to all this he delivered frequent sermons without charge to poor and struggling churches without pastors.

Before passing from the work of Dr. Craig, at Antioch, it will not be out of place to give the subjoined somewhat intimate view of Antioch printed in the *Westminster Review*, American Edition of October, 1868. The name of the author of the article is not given, but he states that he had long been in intimate touch with Antioch affairs. After recounting the initial work of Horace Mann in the development of the college on co-educational lines, noting Mr. Mann's testimony as to the wholly satisfactory result coming from this first test in the world of the feasibility of educating young men and women side by side, the writer speaks of his familiarity with the University of Virginia, with Harvard and with some of the English universities, giving it as his conviction that “in none of these male institutions can there be found

anything comparable to the moral elevation, the refinement, or the intellectual enthusiasm which characterize the students of Antioch."

Continuing he says :

"In our estimate male students were first called gentlemen at Antioch. The young men were none the less chivalrous because they did not drink or smoke ; while their personal neatness, courtesy and delicacy of behaviour, showed that under the refining influence around them a certain manliness, very rare in college students, had appeared in their characters. The college had the grace of a refined household. On the other hand, the finest and most womanly traits were visible in the young women. During the seven years of the present writer's intimacy with Antioch College, he at no time knew or heard of any scandal in connection with any student in it, and, in short, through personal observation of that and other co-educational institutions in the United States, we have become convinced that the purification and elevation of the educational systems of the world are to be wrought by carrying into them that influence which has never failed to civilize and refine wherever it has gone,—the influence of woman."

Interesting also is it to note that at Antioch, in addition to its other innovations, was first introduced in a college course the teaching of physiology and hygiene, as it was also the first regularly established college to incorporate into its curriculum the theory and practice of teaching.

Following is a sketch of Antioch College from the pen of Dr. Edward Everett Hale, a trustee of Antioch and one of her staunchest friends and supporters. This sketch was written by Dr. Hale for this volume.

ANTIOCH COLLEGE AND DR. CRAIG

"I have the most pleasant memories of Dr. Austin Craig, as I have the greatest respect for his distinguished services. I was first acquainted with him in the year 1864, when he was living

in Blooming Grove, N. Y. He knew I was interested in Antioch College, and wrote me with regard to its future. I have a cordial note from him written in that year, asking me to visit him at Blooming Grove. I cannot fix the time when he removed to Yellow Springs.

"Antioch College had been founded by the Christian denomination in the year 1850. "They determined to establish a college, which should outstrip from the start anything in the Western country, if not in the United States. They resolved not only that education should be thorough and high, but also universal, and to this end they embraced in their scheme of academic education, young women as well as young men. They resolved on knowing no more distinction in education than in religion.'¹

"Seeking 'to get the best,' as our fine American proverb says, the trustees of Antioch College called Horace Mann to be its first president. He was already distinguished as a leader in education. He had been the first Superintendent of Education in the state of Massachusetts, and that means that he was the first person to fill any such office in the United States. He had served eleven years in this capacity, and was then sent to Congress, where he served four years. In September, 1852, the trustees of Antioch College distinguished their new institution by offering to him its presidency.

"He accepted this offer, assuming the very difficult task, which came before an institution so broad and generous in its plans, and removed to Yellow Springs, where he remained till his death. He gave to the new college a reputation which it has never lost, for he taught the community that its work was closely allied with the great national system of free public education.

"It was during Mr. Mann's presidency that Mr. Craig first became connected with Antioch College,—as chaplain and professor of Greek. 'In February, 1852, on a lecturing tour in eastern New York, Mr. Mann first met Rev. Austin Craig, then a young clergyman twenty-eight years of age, with whom his whole after life was singularly connected and whom he loved as a younger brother.'¹

¹ Henry W. Bellows.

² A. D. Mayo, article on Horace Mann, United States Commissioner's report on education for 1896-1897, Vol. I, p. 759.

"Antioch College had erected three admirable buildings at very considerable cost. Few colleges in the country could at that time boast such a building as the college proper. There was a large dormitory for men, and another for women, providing larger accommodations for the residence of students than Harvard College had at that time. An elegant campus was laid out for the students, and a large and convenient house was built for the president. All this required money, and the most of this money had been raised by loyal subscriptions from the congregations of the Christian denomination. The promise had been made to all subscribers that if any person subscribed one hundred dollars, he should be permitted to name a student who might go through his course without other charge. And this privilege was not to end with the death of the contributor, but was to extend generation after generation, to his descendants or assigns.

"From this unfortunate provision, it befell that while from the very first Antioch College had always a large assembly of students, it had almost no income. The dormitories were full, the instruction was admirable, the esprit de corps was well-nigh perfect, but from year to year there was almost nothing received in the treasury. The corporation which founded the college had assumed obligations which it could not discharge. Not unnaturally the founders of the college and the friends of Mr. Mann in New England appealed to a larger public to provide permanent funds for carrying out the magnificent purpose which they had in hand. At that time, every college west of New England with the single exception of Antioch College was under the control of some ecclesiastical body. Even what were called the State Universities would receive no teacher or professor who was not considered sound in old fashioned orthodoxy. An appeal was therefore made to the Unitarian Church to come to the rescue of an institution which had opened its doors with such courage to all sorts and conditions of men and women.

"The trustees of the college found it more and more difficult every year to provide for the annual expenses by other means than the money obtained from the tuition fees of the students. Therefore, the trustees under the original charter proposed that if a new corporation could be formed ready to carry on the college on a generous scale without the incumbrance which had been carelessly assumed, not understanding its results, they

were willing to make such transfer. When this offer was well understood, the American Unitarian Association held a meeting, ever memorable to the friends of Antioch College, in Hollis Street Church, Boston, in December, 1864, and voted that it would raise one hundred thousand dollars for endowment of Antioch College, if it could be placed in the hands of a new corporation. This sum was collected by the committee appointed for that purpose, of which I was the chairman. The committee met the trustees of the old corporation in 1865, and with utter cordiality on both sides, a new corporation was formed, called Antioch College of Yellow Springs.

"The hope and plan of all the leaders, both of the Christians and Unitarians, was the appointment to the presidency of the college, left vacant by the death of Horace Mann, of some distinguished civilian whose name was publicly connected with education throughout the country. For a year or two the trustees were in hopes of carrying out this plan, and no one was more eager in this than Dr. Craig, as may be seen from his letters. General Garfield was one of the persons approached by the trustees. Dr. Craig was entrusted with the correspondence with him. He declined, however. It was then determined unanimously that Hon. John A. Andrew, the War Governor of Massachusetts, should be invited. In this invitation the trustees had the coöperation of his nearest friends, who thought that if His Honour could be transferred to Ohio, his deserved influence throughout the country would be greatly enlarged. Writing to me on this subject, Dr. Craig said, 'I was yesterday told that Governor Andrew is to preside at Antioch. I hold my breath a little, fearing to shake the statement loose from the fact on which I hope it is built.'

"These negotiations, however, were futile, and the trustees unanimously appointed Dr. Craig as president of the college, he having agreed to take the presidency only as a temporary appointment, as he had promised to accept the presidency of the Christian Biblical Institute when its doors should be ready to open. Almost of course he so endeared himself at the college to the students, the teachers, and the whole community, that it was with great regret that at the time he had himself fixed a new appointment was made. To him is due the great credit of the immediate success under the new administration. His duty was so successfully discharged that I think he did not regret his loyal acceptance of the charge.

He retired from the presidency blessed with the love and good wishes of all who knew him. He had the satisfaction of knowing that he had recalled to the number of its friends, many who had been somewhat alienated from the college by its misfortunes. He carried with him to his new post of duty the respect and love of all with whom he had had to do.

“EDWARD EVERETT HALE.

“Roxbury, Mass., June 18, 1906.”

XIV

A LETTER FROM A MAN'S HEART

WE may pause at this moment long enough to consider a letter written by Dr. Craig out of the fullness of his heart, a pointed, searching letter, and yet without bitterness. Again and again throughout his career, jealous men, envious men, ignorant men, attacked him,—by innuendo chiefly, in the open seldom. He maintained the same gentle silence that ever characterized his attitude to such people unless some vital principle was at stake, some truth so violated that, unless made clear by the real facts, untoward results might follow. It was his fashion in such a case to write, or speak, with great plainness. To the hearts of those who falsely accused him his letter, or his spoken word, not only carried conviction but bore the noble weight of truth, crushing the falsehood, open or implied, to its death. And yet love was master of this man, even when he came close to a solemn sternness.

The letter written while he was yet at Autioch just before his acceptance of the call to New Bedford, is as follows :

“ Yellow Springs, Ohio, July 23, 1867.

“ DEAR BROTHER ROSS :

“ Your welcome letter of June 19th came duly to hand. I would have taken the time to answer it immediately (although we were in the midst of ‘ Commencement ’ services and scenes—when it came), only that I had a few days before sent you a note giving you such suggestions ‘ about the disposition of the manuscript letter,’ as your postscript seems

especially to require.—Hoping that you received that note and found its suggestions satisfactory, I now use my earliest good opportunity to reply to a few points presented in your letter.

“I find this letter beginning naturally, just as my ‘manuscript letter’ began;—beginning, namely, with a reference to my own pecuniary circumstances. In that ‘manuscript letter’ I was moved to say a few words concerning the financial results of my ministerial life, in order that you might see why I had ventured to write concerning the Biblical School, after you had publicly expressed your wish that no one would write for it ‘without giving.’

“What now calls me back to the same subject—of my own pecuniary circumstances—is the following paragraph in your letter, which I will copy here in full :—

“‘Now, Brother Craig, you have been some time ministering to an independent church, not *specially* of the “Christian Connexion,” and who are reputed rich, and *proverbially* liberal, and to the, now, richly endowed Antioch and Meadville; just give us a liberal donation for the Biblical School, then publish, or have published, your recent letter to me, and then you may pray, and preach, and write for our school all you please, and the gift will so sanctify the advice, that we will be likely to give it a patient hearing.’

“I answer (1), as to the *publishing* of my ‘recent letter’ to you, I will take no step whatever in regard to that. If the brethren of the Conference before whom it was read, choose to publish it—or any part of it (as has been intimated), they may do so. In that case the ‘patient hearing’ will be far more likely to come from the regard due to the liberal Conference, at whose request the private communication is made public, than from any ‘liberal donation’ given by the individual who wrote the letter.

“But (2), and *chiefly*, I answer to your paragraph—above copied—that it is based upon misapprehension of facts. Let me speak of myself to you freely.

“I was not in my youth trained to any handicraft by which I could, if need were, gain my bread. I was kept at school most of my years until I was, say, twenty. Of some of my schooling I did not see the use at the time. I think it has helped me to serve more efficiently than I otherwise could what has seemed ‘to be my calling among men. My attention was

turned to the ministry in my last year at school (1843). I began to preach in that year, here and there, as occasion offered. In May, 1844, I was admitted a member of the New Jersey Christian Conference, with which body I have held my membership ever since. I was admitted as a 'licentiate.' The year following, I was ordained in pursuance of a vote of the Conference passed at its spring session in 1845.

"In the years 1843, '44 and '46, I preached as often as opportunity was afforded me, a Sunday here, an evening there, in church, schoolhouse, or dwelling, as the call happened to come to me. Most of my preaching was with brethren—ministers of the New Jersey Christian Conference. I was engaged thus whenever I had a call;—quite frequently at times; then again, for intervals, at home studying. I sought no charge—no pastoral charge, as I felt myself too inexperienced for that. Nor did I seek compensation for my preaching. I considered my experience compensation; and was glad whenever brethren would give me an opportunity to preach in their churches, or in schoolhouses. I don't remember to have received anything—not even a dollar—for my preaching during the first two years of my ministry. I am sure that all I received during the first *four* years of my ministry (say to the close of 1846) would not pay my expenses of study for the five months—January to May, 1846—which I spent at Easton, Pennsylvania, learning Hebrew.

"In July, '46, I began to preach more frequently; went through most of the churches in New Jersey, from north to south. We had a sort of travelling college—as we called it. Elder B. F. Summerbell of your Conference remembers it, I dare say. With him I rode from Northern New Jersey to the Wyoming Valley, in Pennsylvania, going and returning, and preaching on the way. Elder C. W. Havens, also of your Conference, will remember those times. As does Elder N. Summerbell, Elder Isaac C. Goff, and others. I visited and preached to about twenty churches in New Jersey, and on the Pennsylvania border. To some of these churches my visits were repeated, again and again. But, as I now remember, I received no money—not even expenses of travel—for these preachings. With the beginning of the year 1848 (rather in December, 1847) I had my first permanent charge (permanent in a qualified sense). I went to Feltville, N. J., to preach for the winter. I stayed until April 17th next (four

months and a half). I preached every Sunday and taught the district school one quarter. For my three months' teaching and the four and a half months' preaching, I received my board and \$58. That was all. My next ministerial service was with the Pearl Street Church in Fall River, Mass. I stayed there from April 22d to August 6th (1848), about three months and a half; preaching three times each Sunday. I received there my board and \$50.00. Returning to my home in Peapack, N. J., I continued as formerly, to welcome invitations to preach in the New Jersey churches, without charge—without price. In October of this year (I think it was) I made a visit of a few weeks to Elder C. W. Havens, then at Stephentown, N. Y., and preached frequently there. I think my expenses of journeying to and from the place were paid. From April 15th to August 19th (1849) I lived in the family of Elder Isaac C. Goff at Camptown (now Irvington) New Jersey. Elder Goff was at that time unable to preach, and I was his 'Supply.' For these four months' preaching I received my board and I believe \$67.50. It was enough. Then, I returned home again, to study and to use opportunities for occasional service, here and there, as before. From January 12th to February 18th (1850) I was on a visit to the church at Lewisburg in Pennsylvania. I preached thirty-four times during my visit there, and received \$16 (which nearly paid my expenses of journeying), and, also, a good, new cloth coat. My first real 'settlement' with a society was in May, 1850. I was invited to return to Feltville, N. J.; went thither and remained ten months, to the end of March, 1851. For these ten months of service I received my board and \$250. A large portion of this sum I expended in printing a series of 'Occasional Tracts,' which about this time I was led to publish. The general subject was Christian Union. Whether any good came of my tract enterprise, I cannot tell. I did not undertake it to make money. What I sold I sold at cost—very nearly, and gave away several thousands of copies—I believe. With the beginning of April, 1851, I entered upon my pastoral work with the Blooming Grove congregation, in Orange County, N. Y. During the eight years (up to April, 1851), in which I had been known as a preacher, my entire receipts for preaching had not (I believe) exceeded the sum of \$500.00, which sum (I presume) I had nearly expended, during those years, for my instruction in Hebrew—above mentioned—for

books, and in publishing tracts. I do not set down these particulars to complain of them. I considered that I was acquiring my ministerial education in these eight years; and my real compensation for my work was the experience and enlargement which the work brought me.

"In April, 1851, I removed to Blooming Grove, N. Y., where (with the exception of three intervals of absence at 'Antioch' and in New Orleans,—amounting in all to eighteen or twenty months) I remained as pastor until September 4, 1865. At Blooming Grove my salary, up to 1859, was \$600 per annum (with the use of the parsonage). I doubt whether this sum at Blooming Grove could be made 'to go so far' as the same sum would go in your place. Blooming Grove was in direct daily communication with New York City, and so near to the city that city prices ruled in our markets. The price of fire-wood also, on account of the great demand made by the railroads running through that section, was higher (I suppose) than with you. I think I never paid less, in the cheaper times, than five dollars a cord for hickory wood; afterwards it rose to eight dollars. The eighteen or twenty months that I was away from Blooming Grove perhaps paid my actual expenses for the period of absence. They added nothing, I think, to my resources. From April, 1851, onward to the close of '58, I had, out of my salary, saved enough to make considerable additions to my library, and to commence housekeeping. I suppose I have put into my library, first and last, not far from two thousand dollars. I consider that an outlay on account of *tools*. Eighteen hundred and fifty-nine found me established as a housekeeper, with my little saved money put into household goods and furniture. At this time also my salary was increased from \$600 to \$800 per annum; though about a year later it practically became \$700, by my remitting \$100 annually on condition of being allowed six weeks' 'vacation' in summer. I was not quite out of the little debt which the commencement of housekeeping threw upon me when the war began, and that expansion of prices commenced which bore so heavily on salaried men. It was not long before the purchasing capacity of \$700 fell a hundred per cent. I could not live within my salary. Next year was as bad, and the year following. Meanwhile I had said nothing to my congregation; hoping that the national trouble might end soon, and feeling that I ought to bear burdens as well as others. But I was already several hundreds of dollars

in debt, with no prospect of improvement near at hand. I then told my congregation how affairs were with me, and said that I would be compelled to seek more means somewhere. They immediately voted to add \$500 annually to my salary, and to give a donation visit, which in various ways brought us in nearly \$400 more for that year. But, in making that communication to the people, I felt no longer free to remain with them. It may have been a matter of *feeling* only; but I could not stay, and did stay only ten months,—until the beginning of September, 1865, when I removed to this place. The Blooming Grove people were, as you wrote in the paragraph copied above, ‘reputed rich and *proverbially* liberal.’ That liberality I cultivated for others. The church collections for purely foreign objects amounted in one year that I now remember to nearly \$500 (speaking roundly). I frequently gave as much as any one, and urged the duty of giving. But for myself I never spoke one word in the pulpit, and never preached on the duty of congregations to see that they who preach the Gospel ‘*live* by the Gospel.’ For that reason, I suppose, the liberality of the congregation did not reach me until it became necessary to say to them that I could not live on the salary paid me. And when I had to say *that*, I felt myself no longer at liberty to stay with the people. They are a *liberal* people, as you say, and perhaps I did not well in keeping silence so long concerning my necessities. Their liberality has abounded, as I am very happy to learn, towards their present pastor. I have only words of praise and love when speaking of that excellent congregation. I mention these particulars to show you how mistaken is your inference—your apparent impression concerning my financial ability, as derived from the fact that I ‘have been some time ministering’ to a church ‘rich and proverbially liberal.’ The fact is that on leaving Blooming Grove to settle in this place, in September, 1865, I brought with me a debt of several hundreds of dollars, which had grown upon me during the years of the war. And the other statement made by you, with its implied inference, that I have for some time also been in the service of ‘the now richly endowed Antioch, and Meadville,’ seems quite a different kind of fact to me from what I think it seems to you, for counting in the expenses of removal hither and re-settlement in Yellow Springs, I cannot reasonably hope to be as well off, pecuniarily, at the beginning of September, 1867, as I was September, 1865, when I removed

from Blooming Grove to Yellow Springs. My service to the richly endowed 'Meadville,'—do you suppose that I receive a large salary there? Last year I received not a dollar from Meadville; the year before, for fourteen lectures delivered in December, 17th to 27th, I was paid fifty dollars. My first teaching service at Meadville was in October, 1864; my clear receipts (after deducting expenses of travel) were twenty-three dollars. From the date of my appointment as a 'Professor' in the 'richly endowed' Meadville, up to the present time (say three years) I believe I have drawn from the treasury of the seminary just seventy-three dollars over my expenses. Your entire unacquaintance with these detailed facts alone saves me from suspecting you of a grim joke in your paragraph where you intimate my ability to give you 'a liberal donation for the Biblical School,' because I have 'been some time ministering' to a 'rich and proverbially liberal' church, and to 'the now richly endowed Antioch and Meadville.'

"My salary here at 'Antioch' is \$1,500 per annum. I know it seems to some of our brethren a large sum; but our professors speak of it as an inconveniently small sum. I know that the \$800 per annum which professors were paid here a dozen years ago was a larger sum (relatively) than \$1,500 now. For myself, it is just possible that by living closely here, I might in three or four years be able to save enough to put me out of debt. At present, the best I can say to those who ask me for a 'liberal donation' to any enterprise is what I said recently to Elder Heath, who asked me for a gift of \$500 for 'Union Christian College.' I told Brother Heath that, if he would leave me my tools (that is my library) and some personal articles valued by us as gifts, I would surrender to him every dollar's worth of property that I now own, on condition that he would pay my debts. (I could well afford to do that.)

"It is very unpleasant, Brother Ross, thus to rehearse to you these poor financial details of my affairs. It is only less unpleasant than to be considered *able* to give a 'liberal donation' to a worthy cause, and yet *unwilling*.

"I pass now, to answer a few points presented in your letter, but not connected with myself, personally. The first point is not entirely foreign to the scope of the above and foregoing matter, relating to ministerial support. I will copy a few passages of your letter, in which you speak of your own ex-

perience in the ministry. You wrote me that you 'have never received over three hundred dollars per annum for ministerial services, and, probably, the average wages would be less than two hundred.' You 'have had pretty hard work to get along.' You 'sometimes think' you 'might have been something if' you 'had had half a chance.' Even in writing an important letter you have to 'write hastily, for' your 'garden and potatoes need hoeing, and' you 'know no other way than by the labour of' your 'hands, in part, to minister to' your 'necessities, and to those about' you. Yet you 'wish, sometimes, that some of our brethren in the ministry, who have left the connexion, and others who are a little homesick because our churches do not properly appreciate and reward their services, and complain that our early teachers neglected to impart proper instruction to the churches, could, for a while, be placed in the condition of our early ministers.'

"Certainly it is well to appreciate the difficulties and the faithfulness of those who have gone before us. The history of the hardships suffered by those who, in any sphere of use, have acted as pioneers of Truth and Righteousness, constitutes a portion of the most useful and instructive of human records. And yet, neither are pioneers (even in Christianity) always free from blame in all things; nor is the work of the pioneer ever complete, without the work of a very different sort of 'gift' for which the pioneer prepares the way. For pioneering you need robust manhood, 'rough-and-tumble' qualities; you may postpone refinement of all sorts until the pioneer's grandsons come to the service. When the pioneer has done his work, and the wilderness is subdued, then a new state of society, new conditions of life unfold, and, as a consequence, new gifts are required in those who must carry on the work which the pioneer began. Mind you, I do not say that less manhood, less zeal, less devotion to the work, will serve; I only say that an entirely different class of 'gifts' may be necessary. When the work in a given society or community is to save the people from devouring vices,—from drunkenness, gambling, harlotry, profanity, Sabbath-breaking,—in short to plant the Church,—the very germ of spiritual society, among that people, then a strong soul like John the Baptist (and no matter though he be as rough in speech and dress as the Baptist was)—a strong soul, a sharp rebuker, a stern denouncer, is needed. Very little need then for church history, or for Greek and Hebrew

learning; the poorest translation of the New Testament ever made might be good enough; nay, but a few chapters of the Gospel would be sufficient. Repent! *Repent! Repent!*

"But, Brother Ross, when the pioneer has done his work, and the spiritual life—the Church—has been planted in a place, then commences a new set of conditions. The-Saved-from-their-Sins must be carried on in a course of instruction and improvement, and, especially, those who shall be born into this Christian community—the new generation who need not to be saved, as their fathers, from sins of gross kind, but only preserved—safe, instructed, guarded in Christian homes and trained up in the sanctuary of God,—this new generation will need (not a pioneer preaching at irregular times, in the open air, by Jordan, or in the desert), but a regular pastor, a fixed sanctuary, stated worship, Sunday-schools, Bible classes, Scriptural expositions of such kind as only he can very well give who has had a certain kind of education which the John of the Desert did not receive (perhaps); who also has access to books, and has leisure for continual study. Now all this, Brother Ross, presupposes that the age of 'Locusts and wild honey,' has come to an end in that community. The pastor must be fed by his flock, if he is to be as useful as possible to them. If he has to spend his time catching his 'locusts' (or to put it in modern phrase, in 'hoeing his potatoes') he cannot spend it in giving 'attendance to reading,' in 'searching the Scriptures' and in pastoral work. But, if it is needful that a man give himself wholly to these things, and best that he begin early, then those who are to come after the pioneers thus, will hardly be *qualified*, even, to catch locusts. Some of the pioneers began to preach when they were forty years of age, or older, and had two kinds of 'faculty.' They could, by a trade, earn their bread, and at the same time give their Sundays to the preaching of the Word. It is an admirable thing to be able thus to do; but the tendencies of the age—the multiplied demands of churches on the ministry—seem to put that ability far away from the rising generation of preachers. Let me instance my own case. I never learned a trade or handicraft, by which I could earn my bread. Those years which would have been spent naturally in an apprenticeship to some trade, were spent by me at school. I was learning what could be made serviceable, in some degree or in some place, to the ministry. Not a pioneer I,—not a John the Baptist; but (perhaps) a scribe instructed

into the kingdom of heaven, so as to be able to bring forth out of the treasure (of history, of libraries, of Hebrew and Greek learning) things new and old. I reverence the pioneer of the Gospel; but I am not a pioneer. My gift is different from his. I cannot live by the labour of my hands. If I am to be in the ministry, in any effectual way, it can only be on the gospel condition that 'they which preach the Gospel should LIVE *by the Gospel*.' And it is certain to me that I could not 'live' (as prices now rule) in (say for instance) your conference, if (as you say) the churches are not able to give more than an average of four hundred dollars for pastoral services. I would be compelled to decline all invitations from those churches for the unsurmountable reason that I 'cannot dig, and to beg I am ashamed.'

"Now, if our churches wish to make the pioneer condition of the ministry a permanent institution, instead of recognizing it, as it is, a merely transient phase of the ministry, to be superseded as quickly as possible by a fixed and better condition of things; then I cannot doubt, there will often hereafter be brethren who will become what you call 'a little homesick,' and who will, of course, leave the connexion, if they can find elsewhere opportunities of *living* 'by the Gospel.' Nay, it is my belief that if we have a Biblical School, and are able in it to train up able pastors and teachers, we cannot prevent them—we must rather *expect* them to receive and accept calls from churches, here and there, which are glad to pay good ministers, and to pay them competent salaries. For, the more we educate our ministry, the more we impart studious habits, and the desire for learning and books, the more, in short, we make it necessary for our ministers to use their time for study and to have means for the purchase of books, the more we shall make it difficult for them to remain among us, unless our churches do really make it possible for them to '*live by the Gospel*.'

"I assume, of course, that few sensible men will be frightened by the idea of leaving the denomination. The earth is the Lord's, the churches everywhere are His; the minister of the Gospel may go into all the world and preach the Gospel to every creature; in short, he may rightfully go wherever he may find a Christian hearing; and whether in the Christian denomination, or out of it, he may still be in the vineyard of the Lord. Nor, will it be likely to repel these ministers from

the work to suggest to them that they go 'to build upon another man's foundation,' when they go beyond the bounds of the Christian Connexion to preach the Gospel. In that sense nine-tenths of our own ministers are even now building upon another man's foundation; that is, are carrying on work begun before their day. And every year makes it more necessary to do this very work. There are, say, fifty thousand churches or societies already planted in our country. It would be a great growth, indeed, if *two thousand* new societies should be planted this year—or any one year. Then, there must be, generally speaking, as many as twenty-five ministers engaged in building upon foundations already laid, where there may be but *one* engaged in laying foundations. Even those who think themselves at work in laying foundations, may call to mind that to them—as even to the Apostles of Jesus—it is in an important sense true that 'other men laboured, and ye are entered into their labours.' So the workman do his work faithfully, it is little matter whether he work at the foundation or at the turret. Let each work where he best can.

"This train of thought—and, indeed, your own course of remarks—brings me to that portion of your letter in which you ask me the following questions:

" 'Why cannot the Unitarians with their abundant wealth and liberality, and their Harvard, Antioch and Meadville, educate a sufficient number of pastors and teachers to supply them? Why do they not build up more congregations in the country? Why do not the common people hear them gladly?'

"I suppose that some member of the Unitarian body could better answer these questions of yours than I can. Brother Fay, in the *Gospel Herald* for June 15th, mentioned a remark of Dr. Osgood's, recently made, that 'with the exception of some political demonstrations in a few of the great cities, the largest gatherings the East has witnessed within the past year have been called together under the auspices of *Liberal* Christianity.' Brother Fay proceeds to say 'that the Unitarian churches of New England were never so fully attended as they have been the past year, and there have never before been so many societies reorganized in the same length of time with so abundant promise of success, and there are several very important points, many of them already centres of vast influence, like Cleveland, Ohio, and Portland, Oregon, where ample

salaries would be guaranteed from the beginning, from which the call for ministers is most importunately made; but, alas! as of old, 'the harvest is great and the labourers are few.'

"Let me here ask *you* two questions, Brother Ross. (1) Is the deficiency in the supply of pastors and teachers any greater, proportionally, among the Congregational churches known as 'Unitarian,' than among the 'Orthodox' Congregationalists? (2) What Protestant denomination has, within the last two years, in proportion to the number of its churches, built up more congregations in this country, and gained a larger hearing from the people generally, than the 'Unitarian'?

"But, though I thus answer and return questions, do not mistake me. I am not one of those who have an unqualified admiration for everything 'Unitarian.' Neither do I belong to the number of those (alas! that the number seem so large among *us*) who seem unable to speak of the Unitarians except when some word of doubt and suspicion is to be uttered.

"I pass on to other questions which you have put to me. You write that, 'Some, perhaps many, have thought that Brother Craig conceived that Antioch College was as good an institution, and doing as much for the cause that the Christians had in view in its conception, as though they had retained and managed it in accordance with their views. In short, that the Christians should be satisfied with Antioch, and patronize it. And also that the Meadville School is just the Biblical School that we need, and that nothing but prejudice and sectarian bigotry moves us to try to build another college or Theological School. Now, Brother Craig, is this your opinion?'

"I grow weary, Brother Ross, of the length of this letter. Were I to answer this passage and question just copied from your letter, answer it fully, as I would like to answer it in conversation with you,—I know not how many more pages I would have to add to the number—already too many for your comfort, or mine. A few general statements must here suffice.

"'The Christians' should *not* (in my opinion) 'be satisfied with Antioch.' No men—and no body of people—having capacities and means, should ever be satisfied to have everything done for them. Were Antioch twice the excellence that I think it to be, still I should say that a school of less merit—being at the same time a school sustained by *our* efforts—calling forth our liberality, taxing our energies, costing us something, would do us more good. I have hoped, Brother Ross,

that our brethren would by and by awake to the recognition of the great opportunity for usefulness to ourselves—to society—which Antioch presents to us. It will be a great disappointment to me, if at last our brethren let Antioch utterly go, helping it forward no more in the very useful career which I do feel confident is yet before it. The best thing our brethren—especially here in Ohio—could do with \$100,000, even now (it seems to me), would be to put it into Antioch College. But, though Antioch should continue (as I trust it will) to sustain and to carry forward the great principle of unsectarian yet Christian education, the equal right and privilege of all who would come,—and though the college should within a year double its present endowment, and within ten years quadruple it (as is not unlikely); yet, if our brethren are to sit quietly by, seeing all this work done by others,—work which they have a right to help do—which they (in this state of Ohio) have abundant means for doing,—I must say, rather than have them send their sons and daughters to Antioch—to *steal their education* (as some *hearers* are content to *steal their preaching*,—letting others pay the preacher), I would count it far more creditable to them to be content with an education in any second rate seminary of our land, on condition that the seminary were their own in this sense; namely, that they had paid for it, and whatever educational means it did afford, were honestly procured by their own efforts and contributions. Bad as ignorance is, it is not so bad as meanness.

“Our people did incur a disaster here at Antioch,—the inevitable effect (I do sincerely believe) of our own rash and blameworthy methods of operation; but the disaster does not seem to me an irretrievable one. Nor need we—nor ought we—(I think) to go into a ‘pet’ and renounce the great opportunity of doing good and getting good which here remains to us.

“I wish, however, to confine myself to the enunciation of a general principle. If I should turn aside to the details of this ‘Antioch’ business, the story would grow interminable. The principle is this: As *we* have means and powers for service in the vineyard of the Lord, we ought not to be content to have our schooling *given* to us,—nor our schools built, endowed, carried on for us; we ought to do—ourselves. I confess it would be an unwelcome assurance to me, that our brethren would never more *do* anything for Antioch. But, if that (al-

most *insane* disposition as I must regard it) should finally possess those of ours who might be—and should be helpers of Antioch's work,—then let the brethren by all means *work somewhere*,—help *something*, build up *some institution with their hands and means*. The surest sign (it seems to me) of decay to a people would be to find them willing to hang upon others, to be held up by others; when they ought—by reason of their strength and means—to be holding themselves up, and helping to hold up those who may especially need help from them. 'Antioch' may do even more for the great principle which gave it birth in the present relations, than it might have done had *we* retained it wholly under *our denominational control*. But, it will not bless us, as it might, unless we do something for it—give it of our means.

"Further: I hold 'The Meadville School' in respect and grateful remembrance. Not everything taught there accords with my views, or suits my preferences. Yet, I hold myself prepared to prove by a most minute detail of individual cases, that the Meadville School has done us good,—far more good than harm; and I believe that I can show that the good was deliberately intended and the resulting harm (whatever it may have been) not intended as such. We have received great benefit (I am prepared to prove) from the Meadville School; we owe it a debt of thanks. We might have received more benefit from that school, if we had given it something, instead of always taking from it. We have encouraged our young men to go thither (*We*, I say,—I mean conferences and ministers and writers of ours)—to take the instruction kindly and freely given; well, *that* we had to do then for we had no instruction to give them at home; but, why need we let those liberal friends who gave books, and teaching, supply also the very bread and butter (and clothing sometimes) of our young men? We might have paid the boarding bills of our own students, and have been every way the better for it. Let me give you one instance, Brother Ross.

"One of our 'Elders' went to the Meadville School to take a full course of study. He helped himself all he could. He built with his own hands the house in which he and his little family expected to pass the four years of his course there. That spirit deserved sympathy and might have justified our churches in making some small provision for his help. Thinking so, I referred to his case in one of our

papers, hoping that the statement of the facts in the case would stir up some churches or brethren to offer him aid. I have yet to learn that he received a dollar of help from any of *ours* in response to the call; but the statement was copied from our *Herald* into a Unitarian paper, and shortly afterwards a lady in an Eastern state—a stranger to him and to us—remitted twenty-five dollars to the president of the Meadville School, for the brother whose case had been thus mentioned.

“Brother Ross, it does seem to me that it was neither wise nor prudent, nor magnanimous nor generous in our churches to permit our own ‘Elders’ year after year to enjoy the benefits of the Meadville School, and to be supplied at the same time by the school with their daily food. We were not able to furnish those students, at that time, with the *instruction* they sought; but, surely, our people had plenty of *bread and butter*! But I hold back at this point; for good Brother Ross has already written me that he ‘can conceive of no real good to result from publishing the nakedness of our fathers or brethren. What is said on this subject’ (Brother Ross) ‘should prefer to have said directly to the delinquents.’ But, alas! Brother Ross, the delinquency in this special respect seems to have been—one is tempted to say—*almost general* among us.

“But I am weary of writing these things. Two things I would rejoice to see our connexion do, and to help—according to my scanty means—to do.

“(1) I wish to see an entire cessation of all unkind flings at ‘Meadville,’ at ‘Antioch,’ and at the Unitarians. We owe Meadville thanks, at any rate. There is nothing surely in our professed principles, and in the Christian spirit, to prevent us from speaking kindly and appreciatively of Unitarian schools and people, when they deserve; and if they don’t deserve, silence would befit us rather than the ungenerous style of speech which some have used in our papers. I believe that our brethren could do good to the Unitarians in the West, and get good at the same time. I thank no man who attempts to sow dragon’s teeth, and who wishes to serve our denomination by continually belittling Unitarians, Universalists, Campbellites, or any others. The men who do such business seem to me to betray a lurking consciousness of inability to successfully cope with them, a sense of inferiority, weakness, or insufficiency of some kind, to be compensated for by extra efforts in the way of

inflaming or exciting denominational prejudice of some sort. From my very heart, I despise all that style of operations.

"(2) I wish to see our connexion *do* something—something that costs, that taxes our energies; to do it, too, all ourselves, asking nobody for a dollar, except our own folks. I cannot think that 'Meadville' would be any the less useful in case our brethren should establish and sustain a good Biblical School. The endowment of Starkey Seminary, of Union Christian College, or of half a dozen good academies and schools by us, would not surely hinder or limit the usefulness of 'Antioch' in any way. I am sure we have too much 'prejudice and sectarian bigotry' among us; but we will get rid of them more speedily by giving and doing, by building up something useful to ourselves and others, than in any other way. The text, therefore, of my sermon to the connexion would probably be the words: 'Let us rise up and build.' And I am sure the plans would be greatly successful, if we could find true among us, also, that other text, 'The people had a mind (literally a *heart*) to work.'

"One other passage I had marked in your letter for reply: that paragraph which contends for the need of a *pastor* and a *teacher* in each church, as much (or in the same way) as you understood me to urge the need of the two distinct gifts for the Biblical School. Instead of answering this here, I will make myself more clear, I hope, in the 'manuscript letter' when it returns to me, as your letter of July 1st, yesterday received, leads me to expect that it will return. If I publish that 'manuscript letter,' or any part of it, I will reread it carefully, and make some changes—for the better, I hope.

"*This* letter, Brother Ross, is a private letter—especially. I have written it hastily, snatching intervals by night and by day. If it were not so long, I would probably rewrite it, changing some expressions, and toning down some paragraphs, which, as I reread them, seem fuller of a spirit of complaining than I thought them when I penned them. But, let it go for what it is really worth; I do not despond. Your esteemed letter of the 1st instant I will answer by and by,—not at such intolerable length, I hope, as this.

"Wishing you strength and peace, I am truly yours,
"AUSTIN CRAIG."

XV

MEADVILLE AND NEW BEDFORD

DURING the closing years of the Blooming Grove pastorate, also while at Antioch and until 1869 when he became president of the Christian Biblical Institute, Dr. Craig gave regular lectures to the students of the Meadville Theological School, located at Meadville, Pennsylvania. This school was established just as he was completing his college course, and he early took a lively and sustained interest in it. The school, as its first prospectus set forth, presented the History and Explanations of the Old and New Testaments, Biblical Antiquities, Evidences of Natural and Revealed Religion, Mental and Moral Philosophy, Logic and Rhetoric, Composition and Delivery of Sermons, Ecclesiastical History, Systematic Theology, Pastoral Care, Greek and Hebrew Languages, Latin and German. "Persons wishing to know the religious sentiments of the school," the prospectus sets forth, "are informed that it has been established by the united efforts of the Christian and Unitarian denominations. To such as are ignorant how far these denominations acknowledge the right of private judgment, we would further say, that students of all persuasions are entitled to equal privilege and will receive like attention."

The dual control of the school, while helpful in many ways, was not altogether satisfactory to some who were interested, and now and again most unreasonable criticisms were made. Dr. Craig, ever ready to lend a hand, either to smooth troubled waters or to rebuke the storm

that roused them, wrote a letter when the school was some five years old, published in the *Christian Palladium*, which has a direct bearing.

"I have been an attentive reader," he writes, "of several communications which have appeared in the *Palladium* respecting the Meadville School and the Unitarians. Some of these communications seem to have been written in a spirit of fairness and Christian candour; others of them are characterized by narrowness and illiberality. Extreme positions have evidently been taken by both the admirers and the opposers of the school, and of the religious body that originated it. One class of your correspondents writes in strains of constant eulogy respecting the utility of the school, and the liberality and culture of the Unitarians.—And in truth the Unitarians *are* liberal, *are* cultivated. And so are the members of the 'New Jerusalem Church.' And so are others. Liberality and culture are not confined to the Unitarians; nor is there any *Christian* reason why we should be less anxious to discover and acknowledge the liberality and culture of other denominations, than to admire them as the possession of our Unitarian brethren. And the Meadville School is probably one of the best institutions of its kind.

"That it is based upon liberal principles, that it has competent and faithful professors, and that it offers many and valuable aids to students of theology, is, I suppose, quite generally conceded by those who are qualified to adjudge its claims. And if this institution had always been mentioned by your correspondents in a manner calculated to give a sober view of the aids afforded by schools of divinity, I would not probably have troubled you with the present communication. But such has not been the case.

"Theological schools and theological training have been studiously held up to view as affording aids quite indispensable to the Christian ministry; and extravagant impressions have been given respecting the utility of that kind of ministerial preparation which schools of theology usually afford. Now, evidently, the utility of a theological institution consists in the mental and religious culture which it provides. And so far as my observations of the influence of such institutions extend,—(and I have some knowledge of them) it would not be far

from the fact to estimate their direct moral and religious influence *as nothing*.

"There are no adequate provisions in the present general system of theological training for the culture of the heart. And I confess that I look with diminishing interest upon that peculiar kind of preparation for ministerial life, which theological institutions afford. I wish to be sensible of their advantages, and to avoid all terms of unnecessary disparagement; but I cannot close my eyes to the fact that our schools of theology are doing comparatively little for the advancement of great moral and social interests. They do not furnish our most energetic and efficient reformers. Ten laymen, I presume, could be found in our country who are doing more to advance the cause of Peace, Temperance, Freedom and General Reform, than is being accomplished by the majority of all our theological schools.

"One fact must be obvious to even the careless observer;—a most startling and suggestive fact;—that *the clerical profession has not the confidence and sympathy of the masses of the people!* And why have they not? I answer,—(and to my mind this is the very root of the difficulty)—the prevalent system of theological training tends to sever the minister from everything pertaining to the actual life of the busy world around him. It tells him that his place is in the pulpit; and the retirement of the study. It teaches him to regard the pulpit as a most holy place; and a place set apart, not so much for the brotherly instruction and sympathy, which the sweating, toiling millions need, as for the elucidation of tangled mysteries, and denunciation of divine wrath. He learns also to dread freedom of thought;—to regard a creed as a thing more sacred than the faculties of the human soul; or, to consider the bread and wine on the communion board, and the wooden slabs and crimson cloth of the pulpit, as holier than truth.

"It will perhaps be thought that I have described extreme cases. But whether extreme cases or not, such cases are by no means few; and if all our present theological schools do not furnish them, it is nevertheless undeniable that every system of theological instruction which isolates the student from the varied toils and interests of busy human life, tends to deprive him of the sympathies of the multitudes, and thus to narrow the sphere of his Christian influence. The theological schools

may indeed make of their students preachers and theologians, but they do not, and cannot, make them what is of infinitely more consequence, Christian pastors.

"And what is now the crying need of religious societies? I answer, Pastors. Preachers they have in abundance, and learned and acute theologians; but what matters it, so long as the people feel that there is little sympathy between them and their ministers?—and I repeat it, the Church needs pastors:—men who will sympathize with all the peculiar relations and toils and dangers and temptations of the struggling masses in society; men who can enter the cabins of the poor without causing the heart of the busy housewife to flutter, and who will take the children upon their knees and pour into their ears, with all the simplicity of childhood, the story of the self-denying and suffering Jesus:—men who, whether in the pulpit, or at the fireside, shall be so closely knit in sympathy with the 'common people' that they shall ever confidently feel (if they do not say) *He is one of us*. Such men the Church needs; the world needs; but what rational hope can we indulge that our theological schools will supply them? We may imagine a kind of theological school which would supply such men, but it would be in many respects unlike the institutions now existing. It would be a manual labour school. Hard physical labour should be a part of its discipline. This would tend to give the student force and energy; it would develop a noble self-reliance; it would prepare him to grapple with difficulties and to overcome them. It would also dispose his mind towards the actualities of life, so that he should not be carried away with the various trifles which engross the attention of multitudes now in the ministry. Oh, how inefficient and spiritless are many in the ministerial office!—How false their views of life! How few their sympathies with the masses in society! And all this from having had no experience in the toils and trials of ordinary life.

"This school should also cultivate the intellect of the student by such studies as would give him self-knowledge, knowledge of society, and real life; and such as should enlarge his mind to the grasp of the universe. Studies in Physiology, General History, Astronomy, Mental and Political Science, Anatomy, Ethnology, and the like, would seem to be better adapted to this end, than the fruitless round of Hebrew roots, Biblical Antiquities, the Composition of Sermons and Dogmatic Theology.

"This school would recognize the fact that goodness is the natural ground of truth, and that a pure heart is worth more in interpreting the Scriptures than all 'Hermeneutical Aids' and 'Critical Apparatus.' It would therefore chiefly aim to vivify the religious affections. It would cultivate the moral sense. It would enforce the claims of piety. It would labour most of all to draw out the soul in fervent aspirations to heaven. It would study the Holy Word not so much 'critically' as practically; not so much to learn 'a systematic theology,' as to develop a pure life.

"The professors in this school should be selected more with reference to their piety and Christian experience, than to their doctrinal opinions and scholastic knowledge. They should esteem good sense and fervent piety as attainments far exceeding, and to the Christian minister infinitely more important than all the treasures of classical and scholastic lore.

"But I have wandered from the subject with which I began. I intended simply to remark the ultra positions assumed by some of your correspondents, in relation to the Meadville School and the Unitarians. One class of them, as I have observed, seems extravagantly smitten with the charms of this school and the denomination which gave it birth. This class of persons seems in danger of closing its eyes upon the excellencies of other institutions and other religious bodies. They seem verging towards the point of exclusiveness.

"Brethren, let us not part with the catholicity of spirit which we have professed before the world.

"Another class of your correspondents takes a position with reference to this school and the Unitarians upon an extreme opposite to the writers above mentioned. From this class we hear that 'Unitarian greatness consists in empty show and haughty assumption;' that 'the Unitarians are as ignorant as they are weak,' and that 'as a people they do not understand the power of the Gospel;' and that they are 'one of the most feeble, effeminate, spiritless and ineffectual denominations in the country to qualify our ministers;' and that 'we may as well send children to a maker of artificial flowers to learn to raise fruit, as to place young men under the instruction of Unitarians to learn to preach the Gospel.'

"I am sorry, Mr. Editor, to read in the *Palladium* expressions so illy calculated to promote 'brotherly kindness,' as are some of the above. Harsh words and empty declamations are

not characteristic of cool heads or Christian hearts. And what is to be gained by such language? Will it give furtherance to the cause of religious brotherhood? And then, what must the world think of it: a newspaper bearing the name of Christian, professing to be devoted to the cause of brotherly love, and proudly displaying underneath its title the Christian motto—"Sirs, ye are brethren; why do ye wrong one another?"—such a paper, I say, prostituted to become a vehicle of slang disgraceful to a partisan political print! In the name of Christian charity I protest against it!"

While his interest in the Meadville school heightened with the years, interest in him on the part of those in charge grew as markedly, so that, in the beginning of the school year, 1864-65, both interests were welded and he became non-resident professor of "the Department of Christian Life and Experience." In a letter from President A. A. Livermore, regarding the course of lectures, he says:

"Meadville, Pa., August 26, 1864.

"MY DEAR CRAIG:

"At what time do you think you could give us a month, or are your plans in regard to Antioch so undetermined, that you cannot state the time? We are not particular. We will accommodate you as to what month in the year would be most agreeable, provided it is not June.

"A course of talks, or lectures, or suggestions or whatever it might be called, on the Christian Experience and Life, including such topics as Conversion, Repentance, Renewal, Prayer, Work, Communion with God, Faith in Christ, Fellowship in the Church, Study of the Word, Formation of Character, Habits, Leading a Good Life, Hope of Acceptance, etc., was my idea. If a rapid review of John's Gospel, less in its critical than its positive bearing, would help this course, well and good—if not, then I would not use John. The two upper classes might be taken, and one year it might be John's Gospel, and one year it might be a course of conversations, or lectures.

"You already have sermons in which you have drawn out gold leaf of thought in a palpable form on these topics.

"A prominent clergyman of our body was so much pleased with this arrangement that he said the funds should be provided from his society.

"Now, dear brother, so we think and feel and pray, you understand us.

"Truly your friend and brother,

"A. A. LIVERMORE."

In replying to this letter Dr. Craig writes :

"Your list of subjects for my 'talks or lectures' to your students, I like. But I would like to treat the most of those subjects in connection with the reading of John's Gospel in the Greek (of considerable portions of it, at least),—as was at first proposed. Perhaps I could not adopt any definite plan (in all its details), until I had been some time with the young men, to feel their spirit, and learn their special needs.

"And (if it meet your approval) I would like to hire lodgings and board,—during my term—at 'Divinity Hall.' If the young men will let me mess with them,—so that I may spend familiar hours with them out of the class-room,—I may more readily obtain such a knowledge of them, individually and collectively, and more speedily gain such friendship from them and for them, as might be no inconsiderable preparation for teaching them successfully.—I hope too, that some excellent opportunities of profiting them, might arise in those out-of-class hours."

In the winter of 1865 he wrote to his wife from Meadville :

"I am very comfortable here in number nine, and in this circle. I think everything is improved. The administration below stairs is very good, it seems to me. The cookery and quality of food are excellent, and everything seems to go on without hitches. And the behaviour of the students is more sedate, I think, than it was. I have told you that the newcomers are, seemingly, good men.

"I took dinner at Mr. Cary's house day before yesterday, and tea at Mr. Livermore's last evening. They are very

kind. Both of them were in my room to see me to-day, and Mr. Livermore comes in every day.

"I have had interesting seasons with the students in my lectures. I occupy from eleven to twelve-thirty (dinner) every morning; and to-day I had an extra hour (two-thirty to three-thirty P. M.), which I expect to continue. I told Mr. Livermore that I would take an extra hour, if he and Mr. Cary would throw up their recitations for a week and take a rest. He thought well of it; and so I am doing the daily work of about a sermon and a half!

"Tea bell rings now. (Five-thirty o'clock.)

"Eight o'clock—I have just returned to my room from the chapel. One of the students—Mr. Hathaway—preached. For an hour after tea a student was with me talking of good things. And, after my afternoon lecture, three students came into my room—'Christian' ministers. One of them with his wife and children lives on the seminary ground in a little hut that he built with his own hands for about \$100. He found it not possible to rent a house for less than that sum a year; and with that he built a 'house' in which he can live for four years; for so long he thinks to stay. Another student is here, who has six children. Another of the three who visited me this afternoon, had wished for years to go to school, but his way had hitherto been 'hedged up.' A few months ago he had a call to a church within twenty-five miles of this place; so now he attends school here week-days and goes home to preach on Sundays. He also brought his brother with him to this school."

"I had but one lecture on Saturday. To-day (Christmas) I have but one. This afternoon Mr. and Mrs. Livermore and Mr. and Mrs. Cary are invited to the Christmas dinner here with us all. Was it since I wrote that I visited some students of ours—Elder Earl and his brother (and the elder's family—wife and five children)? He preaches half the Sunday to a church twenty miles away, getting say \$250 a year, which with his allowance from the seminary of four dollars a week for board, makes his living. I visited too the little shanty home of another minister here, with his wife and child—I guess I told you of that. The students come in and visit me frequently in my room. I am much pleased with the newest comer, a tall, benign looking man, who has been a Methodist

circuit preacher,—preached four years,—is about twenty-six years old. Meads Tuthill came from church to dinner with me yesterday.

“In the morning preached in the Unitarian church from Luke 2 : 15, ‘Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.’ Good attention, and sermon not long. Afternoon at three, went to the church of the coloured people, preached to them from Acts 8 : 26–39,—the Conversion of the Ethiopian. Services in all about one hour and twenty minutes, and attention good. Went to Mr. Cary’s—on invitation—to tea. Evening, preached in the Unitarian church. Text, ‘Prepare ye the way of the Lord.’ Had a good time and didn’t preach very long. So much for the preachings.

“I am to go with Mr. Livermore walking to-day, to see the college on the other hill—to see some of its people—and its cabinets. It is a pleasant day.”

Year by year, as Dr. Craig went in and out among the young men of the institution, coming, as he wished, into very close and personal touch with them, his influence over them deepened and he was able to help shape the life of many a man into the mould of the Master. Others than the students in his classes were attracted to his lectures. Frequently men of wide reputation as preachers would come to hear him. He not only had the ability backed by a splendid scholarship, of disclosing vital truths in simplicity and nobleness, but he had, at the same time, grace of language, a winning personality, a charming method of presenting what he had to say. Nor was his presentation that of the dry-as-dust theologian, musty and smelling of the grave-clothes of dead dogmas, but live, vivid, picturesque, vital, fragrant as a breath of spring, shot through and through with the brilliant threads of the Master’s love.

Now and again as some particularly distressing fling appeared, he made public answer to it and in such a way that there was no adequate answer to his answer. The

Herald of Gospel Liberty, the denominational paper of the Christians, contained a paragraph to the effect that a minister who had been a pastor of a Christian church had begun ministering to a Unitarian church, noting that he was a graduate of Meadville Seminary and that "the reader may draw his own inferences." To this Dr. Craig replied, applying logic to the "inference" to show that it was by no means necessary to believe that the man went to the Unitarian church because of Meadville and then adds :

"But the reader whose denominational antipathies are active, who in every heap of Unitarian Meal sees a Cat watching her opportunity to pounce upon our unsuspecting Mice, will find the premises already given, quite sufficient for 'his own inferences.' He has only to fall back upon his self-evident proposition that, no 'Christian' pastor ought to go a ministering to a 'Unitarian Society.' True, a 'Christian' minister may go 'into all the world and preach the Gospel to every creature,'—may go and preach to Mahometans, to cannibals, and to Hottentots ; but he must not go a ministering to a society of Unitarians : that is simply going to the Bad. Therefore, how pestiferous must that 'Meadville' be, which does not inspire even its 'Christian' graduates with a horror of the Unitarians !

"There are inferences of Jaundice, which are not good ; there are inferences of Logic, which are better ; there are inferences of Charity, which are best of all. The premises given in the case of our Rev. Mr. A—— do not forbid to infer that he left the Christian church in B——, cherishing all kindly feelings towards them, while they also retained their old respect and affection for him :—that he went to the Unitarian Society in C——, in the spirit of a Christian minister, desiring the salvation, and the upbuilding in holy things, of the flock. If he truly went in that spirit, may the Gracious Master abundantly bless him and his ministry !"

Perhaps in no way may the influence of the work of Dr. Craig at Meadville, and its scope, be better shown than in the following from the Rev. S. S. Newhouse, D. D., of Lima, Ohio, who was a student under Dr. Craig :

"Dr. Craig's lectures were of the nature of a profound exposition, from the original text, of portions of the New Testament—chiefly of the Fourth Gospel. Though delivered to the outgoing class, his lectures were always largely attended by others—students, citizens, visitors and resident professors, including his great admirer and personal friend, Dr. A. A. Livermore, the president. The writer well remembers one occasion, when among the visitors present were three eminent divines and authors, of the Unitarian body,—Rev. James Freeman Clarke, D. D., of Boston; Rev. Henry W. Bellows, D. D., of New York; and Rev. William G. Eliot, D. D., of St. Louis. These men sat with manifest fascination under the mild but magical eloquence of the profound teacher in the deep things of life as revealed in the original text of our Lord's words, and passing out were heard to speak in terms of wonderment and high appreciation.

"Dr. Craig's work at the Meadville Theological School terminated with his acceptance of the presidency of the Christian Biblical Institute at Eddytown, New York, in the autumn of 1869. At the head of this Bible School, and as its first president, Dr. Craig spent the later years of his life in his favourite employment as teacher of teachers of the Word and the divine art of preaching.

"The deep and clear perception of revealed truth, the enlarged view of life, the charming presentation of the character and mission of Jesus Christ, and the simple but logical unfolding of the divine method of human redemption that this unique expounder of the Gospel imparted to those who were favoured with his instruction, were a great spiritual uplift and enlargement of vision of human life and destiny to them.

"The impression made by his gentle personality and simplicity of manner added to the truth he so beautifully portrayed. He never failed, though as unassuming as a child, to impress his pupils as being, in the gifts of his nature, and by the endowments of grace, among the eminent sons of God, challenging admiration and imitation. Such was his power over young men preparing for the Christian ministry that, in many instances, he was unconsciously copied in the tone and manner of his address.

"He was a rare man, possessing qualities of nature altogether out of the ordinary. By contact with him one quickly learned that he was possessed of that type of dignity which al-

ways inspires admiration and sincerest respect, and which begets the feeling that one is in the presence of an *élite* spirit of his race. In his habitual action he revealed the traits of a noble soul. In his bearing as well as in his conduct he showed himself the singularly beautiful character that he was—thus making his teaching the more impressive and effectual by its illustration in his luminous Christian life.

“Dr. Craig was a Christian gentleman, not in the ordinary sense of these words, but in that profounder sense in which the soul continuously and increasingly lives in Christ. His life was so imbued with the spirit of Christ, that his walk and conversation were an epistle of the grace of Christ to all who came within the range of his influence.

“In his daily movements he convincingly expressed the reality of the religion he believed and taught. Not more by what he said than by what he was in his daily life—the same guileless, genial Christian soul—did he certify the truth of the saying: ‘The Gospel is the power of God unto salvation to every one that believeth.’

“Dr. Craig lives not only in the memory of many men who sat under his forceful and profound instruction at Meadville, but also in their characters and life-work, for he left an abiding impress of himself and of his faith upon their hearts and minds. His influence will perpetuate itself in the generations to come. Such a man can never die.”

In the year 1868, when Dr. Craig had completed his work at Antioch and while waiting for the opening of the projected Christian Biblical Institute, he accepted a call to the pulpit of the North Christian Church, of New Bedford, Massachusetts. It was the most important Christian church in New England, with a large, well-equipped house of worship, with ample means at disposal for the successful carrying forward of the work, and with a large, well organized and enthusiastic society. Here Dr. Craig preached for a year, preached with all the added power that came with his ripening years. The congregation was hearty in its support, earnest in service, appreciative of the talent and power of their preacher.

Here Dr. Craig set a new standard for himself. His sermons grew in depth and breadth ; his splendid scholarship, always with him a matter of progress, brought out the old truths with new and original force ; he was singularly effective. Crowds packed the church. The newspapers contained appreciative reports of his sermons. The reputation of the preacher both as a man in the pulpit and as a man on the street among men spread beyond his own congregation, for those of other denominations recognized in him not only the winsomeness of the man but the spirit of the Master.

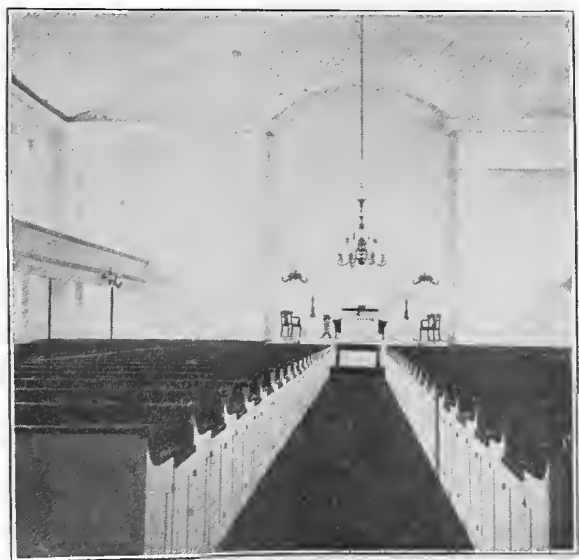
"I have always understood the position of the Christian connexion," he says in writing at this time to a friend, "to be that we fellowship the Christian heart in all ; leaving the head of the Christian, in any particular case, to be flat, broad, or round as the case may be. If any man gives us evidence that he has the spirit of Christ, we do not trouble ourselves (at any rate, we do not trouble *him*) about his theological opinions. He may be Trinitarian or Unitarian, Calvinist, Armenian, or Universalist ; yet, if he has the spirit of Christ, that is all we require in order to our fellowship. This, as I have always supposed, is the position of the Christian connexion. At any rate it is *my* position."

"Now I do heartily believe, and always have believed," he says to another friend in a letter which well illustrates his catholicity of view of the Bible as a book, "the Holy Scriptures to be one only and sufficient rule of faith and practice. And that the Bible contains a Revelation from God, I feel as sure of, as of anything known by faith and not by sight. But there is in the Bible, as there was in the living word Himself, a human element, as well as a divine. To revere the Bible for the Divine Truth which is divinely given in it, is our wisdom and duty. But to worship the letter, is possible (as history shows), though not beneficial.

"Oh, what an outcry was raised about three centuries ago when Reuchlin appealed from the Latin translation of the Old Testament to the Hebrew Originals ; and when he showed that the Hebrew manuscripts differed among themselves—had multitudes of 'various readings' as the modern term is ! Before



NORTH CHRISTIAN CHURCH
New Bedford, Massachusetts



INTERIOR OF NORTH CHRISTIAN
CHURCH

that time, the millions of Western Christendom rested in the notion that everywhere, all the manuscripts of the Scriptures had been so preserved by the superintending Providence of God, that every word in every manuscript was the exact copy of the Holy archetype.

"But men—(good men in many ages)—have regarded the Bible with superstitious, or ignorant, reverence. Should they not be taught the way of the Lord more perfectly? If in one age men believe too much, and make a merit of holding to their excess of belief, another age will surely come when the Law of Reaction in our mental constitution will swing them over into—at least temporary—belief of too little. If one should deny the Divine element in the Holy Scriptures, that would be to 'unchain the Tiger': but, if one should reverently attempt the removal of mistaken views from the minds of men, that would be (as I think) a meritorious work of Christian instruction. To reverence the Babe of Bethlehem, so as to quicken all the childlikeness within us, would be piety and duty; but to go to worshipping the Swaddling Clothes in which the Heavenly Babe was wrapped, would be a superstitious adoration of relics, into which, in fact, millions of Christians have fallen. The question concerning Luke's Gospel with me is this: What does Luke himself say concerning the origin of his Gospel? And the answer is—not as our English erroneously has it (Luke 1: 3), but as Luke's own Greek gives the idea—that he accurately traced up everything to the original source of the Apostolic testimony. Luke professes to have written his history as the result of historic research. His authority was the Apostles,—and there the authority of his book is to be found. That he was moved by a Christian motive, and that his record is historically accurate, I have satisfactory reasons for believing. That he wrote as a mere penman of the spirit of God, writing down what the moving spirit gave him to say (as was the case with the prophets who come to us with their 'Thus saith the Lord,')—all that is so contrary (in my view) to what Luke himself says, that I frankly say, I am not able to believe it.

"Luke's Gospel is to me a critically-prepared and accurate history of the precious words and life of our Lord and divine teacher, Jesus Christ: and in Him, Inspiration dwelt in all fullness; so that His words are our Rule of Faith, and His command our Law of life."

How this many-sided man won men to him and held them fast in his friendship may be seen in a thousand ways, such, for example, as this fragment of a letter :

"It gave me great pleasure yesterday to find at the post-office your good letter of the 4th instant. Your letters are very interesting to me. I never saw you, and yet I seem to know you intimately. And the secret of our mutual knowledge and affection is, that we, both, love a Person whom neither of us has ever seen. And He has made it possible to His friends to love without sight;—He has broken down all separating walls, making His friends one in Himself; and He has abolished the Ocean and the Mountains,—and Time itself, almost,—that words of Christian love might have free course, and run very quickly from heart to heart throughout the world. I have friends of my own personal winning, and dear are the form and eye and voice of such. Other friends have I, of whom I must say—Jesus won them for me: and dear and precious from such have been to me the Epistles which His loving spirit impelled and filled."

While it was believed on all sides that Dr. Craig was to be the first president of the Christian Biblical Institute now rapidly nearing the point where a president must be installed, Dr. Craig was not so sure as the others that it was for the best that he take the position. In a long letter to one of those in authority written from New Bedford in April, 1869, he suggests that possibly there might not be full sympathy with him on the part of all the members of the denomination. He urged that the board of trustees make a most searching test of the matter and ascertain whether or not he was the unanimous choice of the denomination for the position. Regarding his own personal wishes and comfort he said :

"Try to realize my condition, dear brother.—Here I find myself unexpectedly (as if the Lord's own hand had brought it all about),—where I have ample work, most undeserved full-

ness of personal affection,—and better still, fullness of attention to the Word. Then, for the first time during the last seven years, I find myself in a position where I could reasonably hope to make some money—which I greatly need to do, both to pay off the debts which those unsuccessful years have brought upon me and those removals, and to provide for the little flock that is growing up in my own household. I have not said one word about compensation of services here, except in answer to their statement at first that ‘if \$2,000 a year was not enough they could pay me more’: I said, ‘that is enough.’ But I so often have hints that a furnished house rent-free could be expected here, if I would stay,—that I feel ‘tempted,’ perhaps. I have said nothing in reply to all this. I mean to keep myself free to make any change that may seem needful next autumn.

“But, when I think how reluctant (nay, even, how unable) our Brotherhood may be to pay me at Starkey the large salary that my wants require, I feel some uncertainty and hindrance to my choice.”

In the spring of the same year he wrote to a friend :
 “I am happily situated here. I have never been more satisfied with my ministerial relations and work than I am here.”

But all things were shaping themselves for the still larger field of operations, and strong ties of mutual affection which had formed between himself and the church of New Bedford, were broken as he became the head of the first theological school in the world that did not teach theology, but that did teach the Word of God.

XVI

THE CHRISTIAN BIBLICAL INSTITUTE

DR. CRAIG was not only in the noblest and tenderest sense of the words a winsome man, not only one who caught and held and reflected more of the divine light of love than is the portion of most mortals, but he possessed a strong, virile character, an earnestness of purpose, a consistent persistency, if we may so use the words, in accomplishing whatsoever he set his hand to do. It mattered not if the thing to be attained stood miles ahead on the journey; it mattered not if he saw plainly it would be years before the plan would be ripe for the harvesting, he kept steadily onward with one undeviating purpose that could not be thwarted until the end was accomplished. He was a living illustration, among many other things, of the fact, at least so maintained by some, that genius is eternal perseverance. He was shrewdly alive to the futility of pressing unduly for a point at an inopportune time, but, however necessary strategic delays, he never lost sight of the line of main advance, and, concentrating all his forces, pressed forward irresistibly.

For many years he had believed that there could be no large success among the churches of the Christian connexion or better put, no wide-spread success among its pastors, until they had a school for preacher-training,—pastor-training were nearer his thought. For years he studied the problem from all points of view. He took account of the failure of other institutions for the training of men to preach the Word of God, and made plans

for an institution which should avoid the errors of the past and present and be the means of sending men out into the world fully equipped in such things as his acute mind told him were the essentials, stripped clean of the impedimenta of dogma and tenet and creed and all the theological rubbish which men were wont to load upon the bent backs of those who should have been stalwart and free. He laid his plans broad and deep for a school where the Bible should be taught on each day, theology on no day. His idea was not, on the other hand, merely to cram young men with passages of Scripture and then set them adrift, fitted for a low form of immature evangelism. And yet, at the same time, while he would provide them with all available information regarding current and historic creeds and faiths, in order that they might be well rounded out in their chosen field and ready, if needs be, to answer intelligently on occasion those who might strive to mislead or perplex, he would make the chief equipment actual, intimate, personal knowledge of the writings of the Old and New Testaments. Where possible he would have the students expert in the original texts of the Scriptures; where this was not possible, he would place before them the best that man had made in the way of Bible aids—discussions of obscure texts; illumination of well-known but misstated passages; the best of concordances and text-books; and all the instrumentalities of man helpful to a knowledge of the vital thought of the Word.

Above all else he would teach in such a school the simple faith of Christ, above all he would shun even the shadow of denominationalism. In two letters written in 1867 when rumours were thick in the air that just such a school as this was to be established and when he came to hear from various sources that as soon as the preparations for the Christian Biblical Institute were in proper

shape financially, he would be called to its head, he used these words, bearing on the question of denominationalism :

"I love the 'Christian' principles (if I understand them) but I will not commit myself to any local prejudices existing among portions of our brethren whether at the East, or in the West. Moreover, as I joined the 'Christian Connexion' before the word 'denominational' came into vogue among us, I do not consider myself as belonging to that word. It is to me a disagreeable word. I like the name Christian far better. That name expresses all I have ever desired to be.—Moreover, I like the name 'Christian' best, in its widest sense. I deny in toto that any little connexion of one or two hundred thousand people, is 'the Christian Church.' It is an insufferable arrogance, in my view, for us to style ourselves so.

"Still further, I believe in coöperation,—in fellowship in spirit and in work—with any people of the Lord who wish—or are willing—to work with us for Christian objects. I have no fear of being swallowed up by any Christian people. And I think it entirely consonant—both with the spirit of Christ (which is the chief thing), and with the professed principles of our platform,—to extend Christian fellowship, and to coöperate in Christian work, to all—and with all, who for our Lord's sake seek it.—I preach wherever I find an opening. Within the last two months I have preached in churches of the 'Christian,' the Methodist Episcopal, the Unitarian, and the Universalist, denominations. My first aim (I do devoutly hope) in preaching anywhere, is to bring men to Christ. I am sure that my great object is not to set forth denominationalism of any kind. I preach out of an undenominational Bible, and I preach an undenominational Lord ; for though He is (as I trust) *our* Lord, I remember that Paul said, 'both *theirs* and *ours*.' And so, as we hold our Saviour in co-partnership with all who love Him in sincerity, I am willing to be counted as a partner in any good word and work by any good man—whether of 'our denomination,' or of no denomination at all."

"I could wish," in the second letter, "that some of our brethren (who I think hold a denominationalism not so free as yours) would talk less about 'our denomination' and more about the work of Christ.

"How strange it is! Some of our brethren have their eyes turned back to the days when our pioneers were clearing away the rubbish—the *débris* of the outworn creeds—preparatory to building anew in grander proportions the temple of the Lord. It was a needful work in its day, and well done.

"But now, some of our brethren think all our trouble (our denomination's trouble) arises from the neglect of our preachers to pitch into the Trinity as they used to. They don't seem to realize that after the pulling down has gone on far enough to give a fair field, there must be work of another sort done: that instead of pulling down forever, we must sometimes 'arise and build.'—Good brother ———, a very good man, favoured us through the *Gospel Herald* some months ago, with his judgment that our ministers could not advance the cause of God until they contended earnestly for the faith once delivered, etc.,—that is, until they banged away at the 'sects' after the olden time, and pelted the Trinity.

"I think our denomination (or any other man's) can put the Tree of Life to better use than to chop it up into doctrinal shillalahs, for knocking out the theological brains of the Trinitarians. The minister most needed now in our day—(in my opinion) is not the smart debater and victorious controversialist but the man who somehow makes people think admiringly and adoringly of our Jesus."

In another letter written a month or two later to a prominent preacher of the denomination he says:

"You ask me, 'What stronger incentives to virtue, or motives to Christian obedience, are found in the Hebrew and Greek Scriptures, than in our English version?'—That is not the way I would prefer to put it. If you were a Catholic with your Rheinish New Testament (or Douay Bible) in hand,—you might ask me the same question respecting that translation of a translation. And yet, among translations, a better is for some reasons preferable to an inferior one. What 'stronger incentives to virtue,' etc.,—you might put in this form: Are there fewer blemishes, defects, marrings or distortions of the spirit's meaning in the English 'Common Bible,' than in the 'Douay' Bible? The earnest soul can find the living water in both of them;—or, say, in the poorest translation ever made. Why, then, study the original Scriptures at all?

"But, brother, we live in a critical age—speculative, skeptical, perhaps;—we want not merely prophets to move men's hearts, but also teachers to deal with men's perplexities, skepticisms, and the like, and chiefly—to take obstacles out of the way. One reads in his 'English' translation that 'the love of money is the root of all evil.' (1 Tim. 6 : 10.) No, he says, Paul is mistaken : sensuality, pride, are roots of some evil ; the love of money is not '*the* root of *all* evil.' But this man looks into the Greek, and finds Paul's words conveying this meaning (and not the meaning given by our translators)—'The love-of-money is *a* root of *all the evils*,'—namely those mentioned already in verse nine preceding."

In passing one may not fail to note how, in the midst of all the serious and important duties of his life, growing heavier with the years he never missed an opportunity to warm himself, and others, at the genial hearth of humour. In a letter written at this period this finds quaint illustration. He was writing the letter on a railroad train.

"I am returning from Marietta,"—he writes, "oldest town of Ohio, you know.

"I preached there yesterday—in a church built ten years ago, at a cost of \$25,000, by Nahum Ward,—now in glory (as I suppose). Nahum was a prophet, and wished the testimony of the Lord to be continued at Marietta after his decease. Therefore he built at his own cost that beautiful church. The Lord re-Ward him ! His only son—known of men as William S. Ward, esquire,—is the pillar (and steeple) of that church. William S. superintends the Sunday-school ; his good wife teaches a class of boys ; and his only son, a youth of sixteen or eighteen years, serves as librarian. There were over eighty scholars at the school yester-morning. Fine rooms for the Sunday-school—in the church basement. Now go up-stairs. What a fine room for preaching and worship we have here ! Room here for 600 or 700 hearers. Pulpit opposite the entrance, with a very large picture over the minister's head, of Christ weeping over Jerusalem.—Not very suggestive of dry themes for sermons, that picture !—Organ at the right side of the pulpit.

People seem to prefer old-fashioned tunes, and congregational singing. Also, I learned that they have no prejudice against a minister's being a man of piety.

"Now the bell ceases its tolling, and the minister (your friend) rises to the public service of the morning. Sees about sixty good people before him.—Has 'liberty' in prayer and preaching, and a good time generally.—The same at the evening service, with an attendance of about eighty.—Preached about loving Jesus.—Had good attention, earnest feeling, and (apparently) some tears. Notice of the preaching had been withheld until after my arrival Saturday evening. Therefore some of the customary attendants may not have known of the service. They have no pastor now, but wish to get one. They would welcome a good man heartily; pay him at first say \$800 a year; and give him what seems a good chance to work and grow—and do still better."

In November, 1869, he prepared for the *Gospel Herald* an exhaustive paper on the proposed school, outlining his thought as to its plan. The paper was packed with sensible advice, and no doubt it had a marked influence on those who were to shape the school into form. "The immediate locality of the Biblical School," he said, "should be a quiet, still, secluded spot; yet near enough to one of our great thoroughfares to be conveniently accessible to all who may wish to come. It might be well for the school to be near a good classical and scientific school; yet not so near as to be in the same building; hardly, even, in the same twenty-acre enclosure. The young prophets must have silence!"

He was an earnest advocate of some sort of manual labour for the pupils and among his recommendations was one that it might be well to have the institute located on a small farm. "Sweating from labour in the open air," he said, "is, if taken in moderation, the best preparation for mental effort, and the one thing upon which the Biblical School must rely as its safeguard against rearing a race of nerveless dyspeptics." He laid

special emphasis upon the point that instruction in the school should embrace training for preaching and training for pastoral work. He took occasion, also, to say a few pointed words on the support of the proposed school.

"Many of the churches of the Christian Connexion," he said, "are to-day suffering the depressing effects of a chronic illiberality in their pecuniary contributions. In some portions of our country the people known as 'Christians' are not wealthy. But there are other portions of the country—perhaps in the East, as well as at the West,—where the Christian societies are very wealthy,—are fearfully wealthy, indeed, considering how small a proportion of their wealth they use for the furtherance of the Gospel. . . . There is in many churches of our connexion a shocking neglect of the duty to sustain Christian institutions by liberal contributions of money. A portion of the responsibility for this unhappy disposition of these churches, rests—I suppose—upon some of the early preachers in our connexion, who, along with their message of Christian unity and Christian liberty, mixed in the unchristian and anti-scriptural notion that the churches make 'hirelings' of their ministers by paying them regular salaries sufficient for their support. That unscriptural notion has been the main cause (I fear) of the recent weakness and inefficiency of our connexion. Our preachers did an effectual work in freeing men's minds from reverence for human creeds and dogmas: but not a few of our ministers, though they delivered their hearers from their aforesaid reverence for the dogma of the Trinity, failed to give prominence to the great positive doctrine that 'God loveth a cheerful giver.' "

Dr. Craig was ever alive to the practical side of institutional affairs and, with the example of Antioch before him, he wrote to a friend the letter from which these extracts are made :

"As I have 'counted the cost,' it must take about \$20,000 to build, furnish and equip a theological seminary,—such as we might reasonably deem necessary for us; and about \$50,000 to endow the institution so that the instruction requisite for its

regular and preparatory classes, might be henceforth assured. —To secure these sums and to erect the building,—May we not suppose that it would take us from three to five years?

“Meanwhile, what should we do for a theological school? If we content ourselves with something under that name, but yet a meagre approach to what we need, is there not danger that the meagre and temporary substitute will become the permanent institution?

“If our brethren should determine to have a school whose cost and endowment should be at least \$70,000, and to give themselves five years to do the work, there is a method by which we could, *immediately*, have the advantages (in great measure, at least) of a good school of our own, and at the same time be training up two professors to take their places—with ripe experience—in our school, at the end of the five years.

“If our New York brethren would secure, say \$1,200, annually for five years, to make Brother Warren Hathaway a professor in the Meadville Theological School; and, if our New England brethren would secure an equal sum to send some one of their strong and qualified ministers to occupy a second professorship at Meadville; I feel confident that the Meadville School would in that case, be very eligible to young men of ours desirous of preparing themselves by study for the ministry. I speak without authority, as uttering only my private judgment in this matter; yet, I am persuaded that there would be no obstacle to such an arrangement as this, if our brethren desired to make the arrangement.—One thing further, I am moved to say. If also our churches would send to the Meadville School twelve or fifteen capable young men of mature convictions and real piety, their coming would be welcomed to the school (I am sure) as a happy accession to its life and power.

“Need it then be feared, that *we* would lose all—professors and students—through the superior attractions of another people? That would depend upon ourselves. It has been said that students educated at Meadville leave us, many of them; while students educated in the ‘orthodox’ schools remain with us. It may be true. Certainly, students educated in ‘orthodox’ seminaries would not be admitted to orthodox pastorates, without subscribing to a creed; which the Unitarians never require our young men to do. If our people did but pay their ministers so that a young man desirous of gain-

ing means to improve himself, furnish himself a good library, and devote all his time to his work, could do so; there would be fewer desertions from us. Until as a people, we learn that the labourer is worthy of his hire, and learn to pay ministers liberally—according to their needs,—we shall probably be called upon, from time to time, to chronicle the loss of our young ministers, whether they go to Meadville or not."

At last the time seemed ripe for the founding of the school which had been the dream of the years. In all the denomination, now grown to be a powerful organization with far better preaching equipment than it had ever had, there was but one man to whom practically the entire denomination looked as the one best fitted to become the leader of the new school, and that man was Austin Craig. All the preliminary work of those who had been labouring along many lines culminated at a meeting of the American Christian Convention held in Marshall, Michigan, in October, 1866, when by vote of the convention it was decided to establish a Christian Biblical Institute.

In answer to the solicitations of his friends to accept the presidency Dr. Craig writes:

"You say I 'ought to be willing that my friends use my name rather than the school be ruined.' Brother, I don't mean to seek the place (I am *not* a candidate), nor do I wish my friends to seek the place for me (that they may express their wishes and urge them, is not mine to deny): if the place should come to me manifestly as a providential opening of duty (what we understand by a divine call) I have only to say, that I do ever hold myself ready to go where I am clearly sent. What more ought I to do? I do feel indeed great solicitude concerning the school, and hope there will be no tricks employed in its elections; or if employed, I hope they will shamefully fail, as they well deserve to do."

"I am *not a candidate* for that place, and I would avoid doing anything which might make me seem as wishing to com-



PRESIDENT'S HOME, CHRISTIAN BIBLICAL INSTITUTE

mend myself. And yet, I have decided convictions respecting what is best for the Biblical School, and for us, as entrusted with a work for the Lord.

"And, I feel sure that Brother ——s proposal to elect both of two certain persons, whose position and views are known (or supposed) to be incompatible, would strike the school with palsy in its very cradle ! Far better (in my view) the other alternative, proposed by Elder Coffin, that is, *elect neither of them !*

"And, I wouldn't elect anybody until two professorships were fully endowed. As you write: 'Keep off the election—at least till we get \$50,000.' Give time for counsels of wisdom and unity to prevail. 'He that believeth *shall not make haste.*'

"Under ordinary circumstances I would wish to attend that Newark Convention. I have attended every Quadrennial of ours. But I think I shall feel constrained to stay away from this meeting at Newark. So it seems to me at present. Do what is best for the work of the Lord ; pull no wires ; and leave the disposal of the matter to the Master on high. Of one thing I am sure ; that I could not afford to undertake the charge of the proposed Biblical School, without the confidence and hearty support of all (or nearly all) the working interests which exist among our brotherhood."

"As to your wishes—in my behalf—so kindly expressed, I accept them thankfully : yet, in so far as my occupancy of the place named is concerned, let me repeat to you that I could feel free to go thither to the work, only on the condition that a very general voice of our brethren should call me. I will not seek the place, though I could feel no little interest in such a work,—if our brethren should really judge that I could serve their Christian purpose there.

"I judge from what I hear and read, that some of our brethren will hardly be satisfied unless a 'denominational' man (so called) is chosen to the place. I, therefore, decline to seek a place in the school ; because, I suppose, I am not a 'denominational' man. I wish to be wholly and only 'Christian' ; and, as I understand the olden time preachings of our connexion, 'Christian' is decidedly undenominational—in the sense that I suppose our writers who cherish the phrase intend.

I don't preach out of a denominational Bible, nor do I preach a Saviour who is strictly denominational. It is true, He is (as I trust) *our* Lord Jesus Christ; yet I would remember that He equally belongs to all who in every place call upon Him, being 'both theirs and ours.' You see, therefore, that I hold to partnership in so far as our Lord is concerned. And my ministry is not confined to 'Christian' pulpits. Let me give you—as a sample—the report of my preachings since the present summer began :

- (1) June 9. I preached for Elder McConnell in the Christian Church in Yellow Springs.
June 10. Addressed the 'Band of Hope' in the O. S. Presbyterian Church in Yellow Springs.
- (2) June 16 (Sunday). Preached in the M. E. Church in Yellow Springs.
- (3) June 23 (Sunday). Preached in the Unitarian Church (Mayo's) in Cincinnati.
- (4) Evening preached in your brother's church.
- (5) July 7 (Sunday). Attended Sunday-school, taught Bible
- (6) Class and preached twice in the Universalist Church in Springfield, Ohio.
- (7) July 21 (Sunday). Taught Bible Class, addressed the Sunday-school scholars, and preached twice in the 'Christian Church' in Miami City, O.

"I am glad—and ready—to go anywhere and preach the Gospel. The subjects were, respectively, these :

- (1) 'We must all appear before the Judgment-seat of Christ,' etc. (2 Cor. 5 : 16.)
- (2) 'Other foundations can no man lay than that is laid, which is Jesus Christ.' (1 Cor. 3 : 11.)
- (3) 'To us there is but one God, the Father, etc., and one Lord, Jesus Christ, by whom are all things and we by Him.' (2 Cor. 8 : 6.)
- (4) 'These three—Faith, Hope and Charity.' (1 Cor. 13 : 13.)
- (5) John 21 : 1-14 (preparatory to the evening service, which
- (6) evening service, was on John 21 : 15-17, 'Lovest thou Me?'

- (7) 'To make all men see what is the fellowship of the mystery,' etc. (Ephesians 3 : 9.)
- (8) 'Say not in thine heart, who shall ascend into heaven, etc., the word is nigh thee,' etc. (Romans 10 : 6-9.)

"I am not (I suppose) 'strictly denominational' (are you?) but I do wish and mean to be strictly and broadly 'Christian.' I have always been connected with the Christian Connexion—feel more special attachment to them than to any other class of people; want to see them do their own work without asking others for help in this Biblical School enterprise; and would willingly help all I can—if the brethren should really and generally wish my help, according to your statement made to me in a former letter."

Articles of incorporation for the new institution were at last prepared, a charter was granted by the state of New York, and Eddytown, Yates County, New York, was chosen as the site of the new school. The aim of the institution was set forth in this fashion, "To help the students to search the Scriptures for themselves, with the aids and appliances of modern scholarship, and to qualify them for the free and untrammelled interpretation of the Holy Scriptures according to the individual conscience, without bias or prejudice, and to train them to be efficient ministers of the Gospel of Christ."

It was announced also at the outset that there should be no charge, either for tuition or text-books.

In the by-laws governing the institute as adopted by the convention, it was provided that no person should be eligible to, or retain a professorship in, the institute unless he was not less than thirty nor more than seventy years old; he must be a member of the Christian Church; must believe and maintain that the entire Scriptures are "given by inspiration of God," and that they are an infallible authority and guide in all matters of religious faith and practice.

The principles of the institute preceded by a general statement, were thus formulated at the outset :

The founders of this institution pray to be in fellowship with all who love the Lord Jesus Christ, and in sympathy with all who strive to do good to mankind. They wish to be called (and to be) simply Christians. They trust they are one in spirit with the friends of Christ in every age and in every land. By the local and special elements in their history, the founders of this institute are connected with those Christians who, at the beginning of the present century, came out from the Methodists in Virginia and North Carolina ; from the Baptists in New England, and from the Presbyterians in Kentucky. They preach the crucified and risen Saviour, and in His name exhort all men everywhere to repent. They also proclaim as truths needing to be particularly emphasized at the present time, the following general principles :

- 1.—Christ, the Head of the Church.
- 2.—The Holy Scriptures, the only sure and sufficient Rule of Faith and Practice.
- 3.—Christian Character, the only true test of Christian Fellowship and Church Membership.
- 4.—Love, greater than Faith or Hope.
- 5.—The Name "Christian" the appropriate Name for the followers of Christ.
- 6.—Private Judgment, in the interpretation of Scripture, the privilege of all Christians.
- 7.—Congregationalism, the mode of Church Government best suited to the Spirit of Christianity.

The qualifications for applicants for admission to the institute were condensed into a very simple statement : Experimental piety and belief in the Bible. Naturally all the prior education possible to be obtained, all the broadening and culture would be looked upon as helps, but no man was to be refused entrance without them. And no man was to be allowed admission under Dr. Craig who, recognizing that he was one of the great

scholars of his day, should seek to enter the school for the mere help he would obtain in scholarship ;—no man was to be made welcome who was not avowedly seeking help to become a minister of the Gospel, or, if already ordained, looking for aid to become a more efficient preacher than he could ever hope to be without this training.

On December 8, 1868, Dr. Craig was formally notified of his unanimous election to the presidency. He acknowledged the notification in the following letter to the board of trustees :

“ TO ELDER LATHAM COFFIN, President of the Board of Trustees of the ‘ Christian Biblical Institute.’

“ *Dear Brother :*

“ I duly received your kind letter of December 8, 1868, officially notifying me of my election as ‘ *Professor in, and President of, the Christian Biblical Institute, for five years.*’

“ This mark of brotherly confidence is very precious to me ; and the sacredness of the charge which the trustees would commit to me, I deeply feel. At a former meeting of your board (as your letter reminds me) ‘ *a vote was passed that professors accepting appointments must place themselves on the platform adopted in the by-laws of the institute.*’

“ This refers, of course, to what is said in the Sixth and Seventh Articles of the by-laws, concerning the aim of the instruction to be given in the institute, and the qualifications of the instructors.

“ All that is said concerning the aim of the instruction, I heartily approve. As to the qualifications, I cannot feel so certain, and would not speak so positively.

“ I could willingly accept the post of service to which you have elected me, provided it should become manifest that our connexion generally wish me to occupy the post. Should it become thus manifest, and should the institute enjoy the confidence and active favour of all our conferences, I know of no post of duty that could more strongly attract me.

“ But, though holding myself in readiness to respond to any

clear call of duty in this matter, I wish you to know that I am not certain whether my 'views' are fully such as your Sixth Article requires. That they are *not* such, I do not feel able to say. I think I could say (according to my present light) that my views are such as your board could approve: at any rate, I am not aware that, in regard to any 'generally-received views,' my sentiments are different from those of the denomination at large.

"Furthermore, I am not certain whether my convictions on the subject of the inspiration of the Scripture are in accordance with the intent of your Sixth Article. I sincerely believe that the spirit of God spake through the prophets of the Old Testament, and through the apostles of the Lord Jesus. And throughout the twenty-five years of my ministry, I have believed and preached that the Holy Scriptures 'are' (as your Sixth Article states) 'an infallible authority and guide in all matters of religious faith and practice.' But, that Sixth Article requires every professor in the institute 'to believe and maintain' that, 'the entire Scriptures are given by inspiration of God.' I stumble at those four unbiblical words ('the entire Scriptures are.')

The Bible passage says, 'all Scripture'; your Sixth Article varies from the Bible, and says, 'the entire Scriptures.' If this unbiblical phraseology was intended to cover all or any of the interpolations, or any mistakes of transcribers or translators, or any parts of the Scriptures for which the sacred writers do not claim or rather disclaim, inspiration; then I should at once decide that I could not endorse the phraseology. I cannot suspect the trustees of intending to require of their professors an assent to any unbiblical idea; and perhaps I stumble needlessly at the unbiblical words; yet, our brethren generally will hardly deem it strange that a minister trained up from his childhood in our connexion, should hesitate to accept any test words of faith, differing from the words of our divine and only creed.

"Nevertheless, it is the plain duty of the trustees of our institute ('Christian' and 'Biblical' may it truly be!) to induct no man into a professorship unless to him, *Christ* is head over all things to the Church, and all inspired Scripture an infallible authority and guide in all matters of religious faith and practice. Fittingly has the Sixth Article of the by-laws made it the duty of the trustees to be *satisfied* that every professor 'possesses all' of the 'qualifications' specifically required.

"I would heartily wish (if I should have a teacher's place in the institute) that, not the trustees only, but also our entire connexion, should be satisfied that the teacher holds no views contrary to the truth of the Gospel.—Permit me, therefore, to suggest that it might be well,—if not for your own satisfaction, perhaps for the satisfaction of our connexion generally,—to examine the president elect concerning his views, on all points required by the by-laws ; requiring him to answer in writing, such written questions as a committee of your board might present ; or (if this would be more satisfactory), presenting him for oral examination in some public meeting of our ministers and churches. I do not seek the place to which the trustees have elected me ; and I am sure I would not wish to have a place in the institute, unless I could go to it feeling that I deserved the confidence and sympathy of every man who seeks the welfare of the entire brotherhood.

"Should this letter be fully satisfactory to your board, and should you be able to consummate the business arrangements which your final acceptance of this letter would require ; I should consider myself under obligations to enter upon the duties of my office in the institute at your call ;—the necessary arrangements having previously been made.

"But, while this letter may thus bind me, I shall not consider the trustees bound by their election of me at their last meeting. I wish you to be entirely free to do for the institute whatever may yet seem to you, or seem to the brotherhood best. For, whether I hold official relation to the school, or not, I expect to be heartily concerned for its welfare, and ever to pray God to bless the school,—its trustees, teachers, students, friends,—one and all.

"AUSTIN CRAIG.

"New Bedford, Mass., May 18, 1869."

While there were in the denomination which was to have immediate control of the new school for the training of men in the deep things of the Bible, some who, through jealousy or ignorance, covertly criticised Dr. Craig because, in their eyes, he had broken away from an orthodoxy which they thought essential and supreme, the great mass of the denomination, preachers

and laity alike, were with him heart and soul, and his unanimous election by the board of trustees found a generous and heartfelt response in the denomination all over the United States.

XVII

THE CULMINATION OF A LIFE-WORK

THE institute opened on October 3, 1869, in a single room in what was known as Starkey Seminary, at Eddytowu, now Lakemout, New York. There was but a handful of students at the beginning, but large numbers were not expected ;—it was development for service on the part of those who should come that was sought, not agreeable statistics.

For three years the school prospered in this location, slowly but surely winning its way into the confidence of those who sought an untrammelled place to study the Word of God. Then it appeared that it had outgrown its quarters and, providentially it would seem, a way was at once opened for larger usefulness. A farm with buildings sufficient for the school's temporary accommodation was purchased in Stanfordville, Dutchess County, New York, a location which seemed to the trustees particularly well suited for the school in its enlarged sphere. In the fall of 1872 the institute was opened there, classes being held in the commodious and convenient Mansion House. When this arrangement became inadequate, Hon. David Clark, of Hartford, Connecticut, generously provided funds for two fine and spacious buildings,—the home for students erected in 1873, and in 1874, the institute with recitation rooms, library and chapel.

Impressive ceremonies of dedication were celebrated on Wednesday, October 7, 1874. Prominent members of the clergy and laity of the denomination were present. The wide-spread interest in the school is indicated by

the geographical location of those who took part. The invocation was delivered by the Rev. John Ross, of Charleston Four Corners, New York ; the reading of the Scriptures by Rev. O. A. Roberts, of New Bedford, Massachusetts ; prayer by Rev. William B. Wellons, D. D., Suffolk, Virginia ; address by Hon. David Clark of Hartford, Connecticut, presenting the gift deed and keys of the institution, with reply and acceptance by Rev. Isaac C. Goff, Irvington, New Jersey, president of the board of trustees ; dedication prayer, Rev. A. W. Coan, Marion, Indiana ; address by Rev. Austin Craig, D. D., president of the institute, with short addresses by Rev. Thomas Holmes, D. D., Union Christian College, Merom, Indiana ; Rev. Warren Hathaway, Blooming Grove, New York ; Rev. H. Y. Rush, Dayton, Ohio ; Prof. J. B. Weston, Antioch College, Ohio ; Rev. Moses Kidder, Woodstock, Vermont, with benediction by Rev. Thomas Henry of Oshawa, Canada. The committee of arrangements consisted of Isaac A. Coe, Isaac C. Goff, David Clark.

The institute now entered upon a new and enlarged career. With better facilities, with an augmented faculty, with larger attendance and with deeper interest on the part of the church, all things favoured still larger success. And great success indeed came in this the culminating life-work of Dr. Craig. All the years of preparation, a many-sided preparation, had united to fashion him for the position he now held. His broad and deep knowledge, making him on matters pertaining to the interpretation of the Scriptures an authority, one of the chief scholars of America ; his steadily growing power of teaching others not only what he himself knew but how to find out for themselves the things they did not know ; his splendid Christian manhood, now recognized wherever his denomination had a member and



CHRISTIAN BIBLICAL INSTITUTE
Stanfordville, New York



STUDENTS' HOME

almost as widely among other people of the many varied faiths; his steadfast adherence to the vital things of the Word of God and his fearless teaching of them; his wonderful power in the pulpit, moving men and women not less by his eloquence than by the rare sweetness of his personality,—these and other attributes united to make him what he was, an ideal president of a school of the Bible.

It is interesting to note, in passing, that he was selected because of his deep knowledge of the Greek and Hebrew, to be one of the American translators of the revised version of the Bible, but great and pressing duties prevented his acceptance of the place. Dr. Philip Schaff, who was president of the American committee on the revision, wrote frequently to Dr. Craig in consultation on difficult problems in the translation.

All the time his influence was steadily widening. "What the Christian Biblical Institute has become," wrote the Rev. Isaac C. Goff, president of the board of trustees, at the end of the first ten years of its life, "under Dr. Craig's wise, prudent, unselfish, laborious, and godly care, I may not attempt to tell. Its development has been simply wonderful, amazing! What Dr. Craig has done for it and us, cannot be told. The noblest things which the soul can reach and know we cannot talk of; they belong to an intercourse where human language is not a medium."

Many men prominent in the religious, as well as the strictly theological, world, visited Stanfordville to hear Dr. Craig in his addresses before the students. Henry Ward Beecher was asked to give a Bible lecture at the institute. His characteristic answer was :

"You have a man up there, Austin Craig, who knows more of the Bible than all the preachers of Brooklyn. Whenever I have

met that man I have felt like taking a stool and sitting at his feet and listening to his words as long as he would talk to me."

At the beginning of the school's history there were only three regular professors, Dr. Craig, Dr. Warren Hathaway, who was non-resident, and Professor Selah Howell, though there was a staff of eight well-known members of the denomination—Pike, Ross, Summerbell, Goff, Maple, McConnell, Spoor, and Grimes, who acted as visiting lecturers. When the new building was completed it was needful that there be more professors. In 1880 the faculty consisted of Dr. Craig, president and Biblical lecturer; Rev. R. J. Wright, LL. D., Metaphysics, Moral Philosophy, and Church History; Rev. Warren Hathaway, A. M., Homiletics; Rev. Martyn Summerbell, A. M., Pastoral Care; Rev. Alva H. Morrill, A. M., Greek, English, and Music; Rev. Asa W. Coan, lecturer on Parliamentary Law.

The day's work at the institute was a full one. There were, each day, lectures on the Bible, daily readings in the Greek Testament, lessons in Hebrew to such as wished to go deeper into the Old Testament, together with all the work of the other departments. In one school year early in the history of the institute Dr. Craig noted in a communication to one of the denominational newspapers that there were eight hundred and forty-nine hours of actual teaching work and about one-half of the whole time was given to the study of the Scriptures.

As the school progressed, while none were received as students unless it was with an avowed purpose to stay at least a year and with the recommendation of two ministers in good standing of the Christian denomination, or that of two of the board of trustees, together with the approval of the resident professors of the board of in-

struction, others could avail themselves of the benefits of the lectures free of charge.

During the first ten years seventeen states and the Dominion of Canada were represented in the institute. The influence of these young men going out from under such teaching and from the splendid personality of the man who was at the head of the institute cannot be given estimate in words. Very many letters came to him, many others came to his family after his death, from those who were students under him, and while his magnificent scholarship is not ignored in recognition of his power, the noble character of the man himself seems to be most dwelt upon.

Here in the midst of congenial surroundings, the great aim of his life to teach others to teach the Bible to men found daily fruition. No one could consider the breadth and scope of this man's many-sided character without seeing how powerful a figure he might have become in other directions had he chosen paths that led to more conspicuous positions; for Austin Craig had the flexible nature and endowment backed by an unusual breadth of culture that would have made him preëminent as a man of letters, as a great jurist, or as a master of diplomacy and statecraft. But his eye never swerved from the path of duty, and duty led him not where the bugles played but where the call to service came along the peace-marches of the Master.

In the year 1879 a sad and crushing blow came upon Dr. Craig in the death of his wife, June 24th. She had been for a time in poor health and yet so devoted to her family, so ever ready to comply with all the social and semi-official requirements falling to the lot of the wife of the president of such an institution, she nerved herself to follow the line of duty long after she was too ill for such service. In February of the same year Dr. Craig had

been very ill and her constant attendance upon him night and day saved his life, as he put it, at the cost of her own, for he traced much of her failing health to the severe strain then placed upon her. These two had laboured side by side, the one supplementing, as in all perfect human unions, the other. It was a peculiarly poignant grief which filled his heart when out of his life and out of the lives of the little children which had come to them was taken one of the sweetest spirits and one of the noblest women ever given to bless the home of any man.

One who knew her well and long writes :

“She was not only faithful to every duty as wife and mother but added to her faithfulness a rare intelligence, keen wit, brilliant scholarship, an undying love of all noble things, great gentleness of spirit and manners, modesty and purity, and an affection that was ever seeking to express itself. A noble woman! He was no more than worthy of her and well he knew it. When she died the cry of his heart was, ‘The light of my life hath clean gone out.’”

Many were the calls made upon his time and strength, but possibly the very frequency and urgency of them helped in some measure to assuage his grief. The manifold duties of his position were heavy and increasingly arduous, and as in all the earlier years of his life-work, he was constantly giving of himself to others, not only those under his own immediate care but those who appealed to him from afar for help, many of whom his eyes never saw. In the midst of such pressing duties imagine the man turning aside to write an extended letter to a young man in which, after thorough and searching advice as to his entering upon the duties of the ministry, showing him how, even without funds he might pay his way at the institute and settle for himself whether or not he was

called of God to preach His Word, he answers a request for an explanation of a text, to the young man obscure, as follows :

“You ask me to ‘explain First Timothy, second chapter and fourth verse, for your benefit and for the benefit of others in your community.’ The words in Timothy are these:— ‘Who will have all men to be saved, and to come unto the knowledge of the truth.’—Let us open the Greek Testament, and try to study the passage in its words, and in its connections of thought.

“This second chapter exhorts that, first of all, supplications, prayers, intercessions, thanksgivings, be made by the Church on behalf of all human beings (the Greek word *anthropon* means *humans*),—especially, on behalf of kings and all persons who are in eminent position; in order that we may pass through a tranquil and undisturbed life in all right-piety and gravity: for this supplication on behalf of all humans, is beautiful-good (the phrase is awkward English, but it hits the sense of the Greek *Kalon*), and acceptable in the sight of our Saviour God who willeth all humans to be saved and to come into acknowledging of truth. For God is one, and there is one Go-between ‘twixt God and human beings, human Christ Jesus, who gave Himself a ransom on behalf of all (humans, aforesaid);—the testimony whereof, to come at proper seasons (say, in God’s own good time). Unto which testimony— (namely, that God is the God of all, and that there is one Go-between ‘twixt the one God and the entire Human race),—I, Paul, was appointed Herald and Apostle,—a teacher of nations in faith and truth.

“In this passage our Paul runs into his favourite doctrine,— the favourite doctrine (we might even say) of the whole Antioch school of ‘Christians,’ as distinguished from the circumcised and sometimes Judaizing disciples of our Lord in Jerusalem and Judea. Many of those Pentecost disciples continued long in the prejudice in which as Jews they had been reared, that God was the special possession of the children of Abraham. Under the covenant by the hand of mediator Moses, the family of Jacob were for a time the only people of King Jehovah; and *the nations* of the world were aliens and outsiders. But that Mosaic covenant could not be eternal, because it did not make the fullest and highest possible revela-

tion of God. Indeed, Moses never saw God's *face*, and the face is the full revelation of the true being. Judaism was veiled out, and could come into the Divine Presence only in a figure, when the high priest entered once a year into the earthly 'Holy of Holies.'—But in the one Mediator of the whole Human race, the veil is taken away, and all the Father is revealed by the spirit of the Son of God sent into the hearts of those who receive the Son.

"The blessings of this new and better covenant are not limited to one elect nation chosen out of the seventy nations of mankind, but these blessings are thrown open to the whole human race. In Paul's testimony this universality of the new covenant in Christ Jesus, is the characterizing feature. Paul's apostolate was not specially to the people (of Israel), but to '*the nations*' of the world. Paul's special testimony in Christ's name is, that, God is not the God of the Jews only, but also of the *Gentiles* (the Greek is *nations*). In a word, the God and father of our Lord Jesus Christ, is the God of all Humanity,—of every human being.

"Beware here, that you do not take the word 'man'—or humanity—in any later Socinian sense. Our minds are so full of this later 'Humanitarian' controversy, that we are in danger of overlooking the high sense which the word '*human*' or 'man' bears in Paul. With the mere 'Humanitarians' to say that Jesus was a man, was to deny the highest characteristics of His being,—to lower Him, in fact, while, with Paul, the word 'man' is used in contrast with the narrowness of mere Abrahamic-flesh relations. When Paul said, 'One Mediator, *human* Christ Jesus,' he presented our Saviour as world-wide, broad as human nature itself, in His flesh-nature; and not narrowed within the birth-range of Abraham, or Jewish, flesh.

"In this preference of Paul for the world-wide, humanity-wide view of Christ, he followed Jesus Himself, who would not be known as Son of David—as a Jew, or son of Abraham; but preferred to speak of Himself as 'Son of man'—child of humanity. I would not call Jesus '*a* man'; but would gladly think of Him as *human*, as being in all His manifestation in form and relations to us, the full, complete, yea, divine, glorified, perfected *human*; imaging the God which indwells and thus, comprehending all humanity—every human being, in the plan and range of His salvation.—But, now, perhaps, these

words of mine may seem to you to need explanation quite as much as Paul's passage, 1 Timothy 2 : 4.—Well, if so, try again !

Yours cordially,

“AUSTIN CRAIG.”

Following are examples of the demands, and the answers to them, which were constantly being made upon him. They are taken from letters written with his own hand, often after great weariness of body and mind, in time snatched from the pursuit of his regular duties.

“If our school had 100 friends who had been in it as you have, and who could feel towards it as you do I would feel little concern for its pecuniary future. If our school can live until the 100 have been sent forth, it will then continue to live (God willing) ! So many institutions get the rickets while teething ! Yet, I don't feel discouraged or alarmed. Our eighteenth student came this night a week ago. We expect two more anyhow before the school-year ends. And David Clark was here a week ago, and that is equivalent to the loss of the indigo-bag any time. As a consequence of his coming, there is now *a heap of stones*—(daily enlarging) on a beautiful spot near our present school-building ; and soon there will be 50,000 brick, and timber, and slate, etc., and a house 60 x 30, two stories above the basement, and a steeple or dome, and sweet-toned bell in it. (‘Blessed are the people that know the joyful sound !’)

“You enquired lately concerning ‘Horne's Introduction,’ etc. The last (English) edition in four volumes, octavo, would cost (I suppose) nearly twenty dollars. Cheaper editions can be found, especially old American reprints of the work of twenty or thirty years ago—dear at any price. (Don't read an old edition of a work which has been brought up to date in improved editions.) If you study the Statistics of the United States, get the *last* Census Report, rather than an older one : especially if you wish to understand the *present state* of affairs ! It wastes time (and misleads) to read a poor book. And any book is a poor book—no matter how good it was in its day,—if the progress of knowledge in the field which it purports to cover, has been carried forward greatly since the book was made. Let the antiquated editions (all the *American ones*) of ‘Horne's Introduction’ severely alone !”

"Your letter of July 19th asks me to give 'a brief idea' of what Jesus meant when He said to Nicodemus, 'Ye must be born again'—'born of the water and spirit.'

"Well, notice first that the Evangelist John (the sole narrator of Jesus' Conversation with Nicodemus),—begins the narration with the significant statement that Nicodemus was 'a man of the Pharisees'—'a ruler of the Jews.'

"The 'Pharisees' were to Judaism in that day, what the Jesuits are to the Papacy in our time;—the everywhere active zealous partisans, propagandists and proselytists. They undertook the world-wide missionary work of bringing the Gentiles (the nations of mankind) into the Church of Moses and the Rabbis. Jesus said that the Pharisees would 'compass sea and land to make one proselyte.' And He added: 'When he is made, ye make him twofold more a son of Gehenna than yourselves.' (Matt. 23 : 15.)

"The *true missionary* of faith seeks to bring men into the fellowship of God: the *proselytist* is satisfied to gain adherents to his sect. In the Abrahamic spirit and seed there was spiritual life,—having its beginning in that *Faith* in God, which God counts for *righteousness*. The Abrahamic kernel of Faith had for its protection until the fullness of the time came, the shell of Mosaism,—a great system of parabolic things and acts and institutions, by which the fellowship of man's spirit with God the Spirit, was symbolized and made impressive to the senses of the worshipper. The strength and the weakness of Judaism were here—in that, by setting forth heavenly things by earthly 'patterns' it both revealed God and concealed Him.

"To the spiritually-minded, Mosaism became a transparency showing the things heavenly; while to the carnally-minded, it became a veil hiding the things of God by means of material forms. Thus, the spiritually-minded Gentile could find the faith of Abraham and the righteousness of God, by means of the Mosaic symbols; while a born-son of Abraham's flesh, might fail to find the spiritual life altogether, and become no better than an idolater—by failing to look through and beyond the mere letter—the material part of Mosaism. To make men sharers of the Abrahamic faith and righteousness, was the noblest *missionary* work of a glorious Pharisee—such as Saul of Tarsus (Paul of Cyprus); while the work of proselyting Gentiles to the mere shell and material outwardness and selfish interests of Judaism, was the work of the 'blind Pharisee,'—

such as Nicodemus had been ; a work in which the proselytist and his proselyte—the blind leader and the blind led,—both fell into the ditch.

“To commune with the *Holy* God, the worshipper must first be cleansed. Completed cleansing employs the three agents ; ‘the Blood’ (of the Altar of Sacrifice), ‘the Water’ (of the Laver) and ‘the Spirit’ (of the innermost shrine). These three, ‘the Spirit, the water, and the blood,’—do bear witness on earth that the thrice-holy God of heaven is seeking to purify for Himself a peculiar people, who may become partakers of His holiness and sharers of His heaven.

“The real purifier of man’s spirit, is the Spirit of God. In the days of the Messiah, the spirit was to be poured out to all flesh. Mosaism pointed onward to the Messiah—and prepared the people for His coming. Mosaism could typify purification,—but the Holy Spirit was not given until the Son of God was glorified. Mosaism could take the Gentile to the *brazen altar*, and by blood could represent the divine forgiveness of the sins that were past :—next, Mosaism could take the worshipper (say) to the *brazen laver*, and by the washing of water could represent and signify the cleansing of the man from his Gentile nature—his whole inheritance of defilement from his fallen ancestry.

“In making a proselyte,—in naturalizing the proselyted Gentile into the Church of Israel, a noticeable part of the ceremonial consisted anciently in the *washing*, by which the defilement of the Gentile birth-state was washed away, and the proselyte became a clean man of Israel.—And it appears that the Jews were accustomed to speak of the washed (or baptized) proselyte, as being then new-born into Israel. For they counted all his former life in heathenism as no life at all ; considering him as a new-born babe the day he was baptized into Israel, and ‘born of water.’ ”

“I do not ‘regard the Bible sufficient without notes or comments.’ No book in the world requires for its full unfolding, a wider range of learning. The deep student of the Bible (if he would become an expositor of its deep things) needs to become—in considerable measure—a Chaldean, a Hebrew, an Egyptian, an Arabian, a Persian, a Greek, a Roman,—a geographer, a historian, a linguist, an ethnologist, a metaphysician,—and a *saint*, through the sanctifying spirit of the Son of God. The

Bible is God's book to man : or God's library : for there are *sixty-six books*—written through a period—from first to last—of fifteen or sixteen centuries. To understand the all-sided fullness and depth of the Bible, we require nothing less than the all-sided intelligence of the Family of God through all ages.

“And yet, every human soul may find its own salvation fully made known. A little child may find its way of life and peace—in a few simple verses. Sometimes (oftentimes) it takes hardly more than a verse or two to save a soul : but thoroughly to furnish the man of God for ministry to the Church,—and fully to equip the Church, as God's witness through and to the ages ; the whole variegated, manifold wisdom of God—in the whole range of its length and breadth and depth and height, from the Divine Beginnings in Genesis, to the Divine Unveiling in the Apocalypse ;—all is needful. And who is sufficient for these things ? Far be it from me to think the Bible an easy book ! A plain man may find his salvation therein ; but yet, to comprehend its range and fullness, something more than an honest purpose, and a Bible ‘without note or comment’ is requisite.

“I hold therefore of inestimable value for understanding the oracles of God—the Holy Scriptures (next after the Holy Spirit and its tuition in the things of God)—all that now abundant and providential array of grammars, lexicons, concordances, in the sacred tongues,—in Hebrew and Greek. God has providentially prepared these choice languages of Shem and Japheth to be the vehicles of His Word to Mankind. And He has gifted and raised up men to make dictionaries and concordances—with an appalling amount of labour—bringing down at last, even to ordinary people of sense, the best results of high Hebrew and Greek scholarship, in those blessings of His good providence—the Englishman's Hebrew Concordance, and the Englishman's Greek Concordance.

“A little study will enable any one, by the continued use of these works, to gain the larger part of that critical knowledge of the Hebrew and Greek Scriptures, which has until recently been the almost exclusive possession of scholars in Hebrew and Greek.

“I hold it incredible at the outset, that any *one* man should be competent to write a commentary of high value on all the books of the Bible—or all the books of the New Testament. When you seek a valuable commentary on the whole Bible you

must seek a work in which many workmen of God have laboured together. Shun a sectarian commentator—a man who finds his denomination and creed in the Bible and not much else—shun him, as you value the Truth of God. And shun men who pretend to have found out the great secret of God—which has been hidden from His Church universal through all Christian ages, until Doctor Ego, of the town of Self-Conceit, found it all out for the first time twenty or thirty years ago!"

"What you request me to do, cannot be suitably done within the compass of a short letter. Your questions deal with some of the most difficult parts of Theology. If I should answer fully, you might tell me that you did not ask me to write a pamphlet, but only a letter. . . . But on a subject so difficult, brevity becomes obscurity: and short answers to your questions might expose the answers to the risk of being misunderstood.

"My 'view on the state of the dead,' does not differ in essential points (I suppose) from the general view of the Church in all ages. If I have any special way of setting forth my 'view,' so as to seem different from other Christians, it would probably be due to the fact that in psychology I am a *Trichotomist*.—Man represents the three heavens, and (as created at first) his body has its life from his soul, his soul from his spirit, and his spirit from the eternal fountain in the bosom of God. When Man was created, then 'the heavens were finished,' as well as 'the earth'; and man, made to *show forth* the glory of God, was not made subject to death, as (all) the animals were. He was indeed made capable of falling out of his first estate of life, and falling under the power of Death. And he did so fall. Inwardly, he fell out of fellowship with the Spirit of God; and, outwardly, he fell out of the heavenly part of the Earth—out of the suburb of the Paradise of God, losing his privilege of eating of the Tree of Life, by whose virtue his flesh had been kept in incorruption.

"Driven out from his Paradise, Man carried forth with him the promise that 'the seed of the woman' should bruise the head of that 'serpent' which had the influence of temptation and the power of death. At the postern gate of his lost Paradise, God placed for Man's hope a visible sign of His Justice and His Grace: placing at the east of Eden 'the cherubim,' and the Flaming Sword turning ever upon its own centre (Eze-

kiel's 'Fire unfolding itself')—to keep for Man 'the way of the Tree of Life,'—God and the Heavenly Powers keeping for Man, against the day of redemption, his forfeited privilege of Incorruption.

"This visible reminder of the heavens, represented at the postern gate of Adam's Paradise, was the first sanctuary of Man's worship as a sinner—as a fallen heir of life. Nothing now (from Adam) can reach the Tree of Life, without passing under the Sword. Here in this awful presence, Abel's faith brings a type of the Lamb 'slain from the foundation of the world.' The Blood of the Lamb cleanses the believer from sin, and reopens the way to the Tree of Life. . . .

"Afterwards, in the sanctuary of Israel, the same truth was represented again. The 'Holy of Holies' in both the Tabernacle of Moses and the Temple of Solomon, continued a representation of the postern gate of Adam's Paradise. There were 'the cherubim' overshadowing, and between them the ineffable light shone forth: ready to be a sword of fire to smite the unworthy with their unhallowed offering, and ready to smile a favour better than life, upon those who approached acceptably. . . . This great lesson runs through the volume of the Divine Testimony: the last book of the sacred library closes with the reopening of that postern gate of Eden. The guardian heavens and the flaming sword have kept the way of the Tree of Life for Man, until the redemption of the purchased possession; and now, they that have washed their robes and made them white in the blood of the Lamb, shall have right to the Tree of Life, and shall be where there is no more death."

"Brother M—— fears that 'peril' may come to us from the agitation of questions concerning Inspiration. Agitation may come; but not 'peril,' if we faithfully hold our old ground. We take the Holy Scriptures of the Old and New Testaments as our only and sufficient rule of religious faith and practice. The Scriptures are our rule; they command our obedience; we, Christians, strive to live and walk according to this rule. We have no other rule; we confess this 'sufficient.' Whoever practically, and in his practice, holds this confession, stands on Christian ground.

"Whoever preaches the Scriptures as the rule—only and sufficient—of the faith and practice of Christian men and churches, preaches like a Christian. He may have a *theory* of

Inspiration, if he have intellect enough to frame one for himself, or the good fortune to find a suitable one framed by others. As to theories of Inspiration, he may think Bishop Lowth's the best; or, perhaps, Dean Alford's; or, Gaussen's; or, some other good man's. A man might honestly take either of them, and yet stand fully on our ground.

"There are different degrees of knowledge among ministers; theories vary, as knowledge differs in degree. But ministers of all varying degrees of knowledge must bow to the only and sufficient rule. They may have any theory of Inspiration, or none at all, as the case may necessarily be—to the honest conclusions of each man. He who rejects the Bible as his only and sufficient rule, rejects the platform on which we stand. And he who should set up any *theory* of Inspiration as a test of fellowship among us, would step off the Christian platform and become a sectarian."

"I have not written you since brother Garfield became President elect—a result which satisfied me well. And now, if only the several party-leaders in the Republican party can be brought to coöperate for the welfare of the nation, I see nothing to prevent the final break-up of 'solid South' and 'solid North,' and the attainment of solid union—solid prosperity—solid America,—providential means to the final establishment of that only enduring and eternally solid polity whose length and breadth and height are equal.

"If Garfield can bring the *South* into the *Union*, the Democratic party may then permanently go into written history from Burr to Kelly. But I hope there will be a sharp lookout kept by the *scratchers* upon the Conklins:—the 'Boss' business belongs to the Democracy.

"The border states must unite the North and South in union. I have heard that the 'Christians' of the 'Campbellite' order are disposed to vote for their own men. It is said that your aforetime Governor Bishop owed his election to the votes of his 'Disciple' brethren. And I noted recently that in the late election, Kentucky fell short of her anticipated Democratic aggregate by 20,000. It is said that there are 600 'Christian' churches in Kentucky. (I think the census of 1870 says so.) The 600,000 'Christians' of Brother Garfield's sort, are mostly along the border line between the North and the South, from Missouri to Virginia. I hope that among those 600,000, Gar-

field knows one or two men fit for 'Cabinet' use, and hundreds who will heartily favour the generous and uniting policy which I hope he will adopt. I expect no post-office; for my sect are not Christians of the same sort as Brother Garfield's Christians! Would to heaven there were but one sort of Christians in all the universe and that sort—the best! Do I then think that all Christians would be of my sect? By no means; they would all be members and organs of the one Christ—the Lord and Head of all.

“But I meant to write you a *letter*, not a *harangue*.”

XVIII

THE MAN

FREQUENTLY in a consideration of the life of a man of affairs the world is apt to lose sight of the personality, the man as he appears to family and intimate friends. Now and again in the range of biography, a great man's life scarcely suggests treatment from this point of view. It may be that the weakness of his human nature drew him into paths whose description is scarce printable; it may be that he lived in isolation, personally a quite colourless life; it may be that his intercourse with his fellow men and the more intimate relations of the home were marred by a distressing personality that needs no other comment than such as a kindly oblivion offers.

But in the case of the subject of this biography, the matter stands wholly different. In all his personal life he preserved the same splendid characteristics that distinguish his public career, save that they were softened and made more tender by the intimacy of human love. Dr. Craig was particularly beloved by his family to whom he was counsellor and confidant, companion and pattern and guide; at once the most dearly loved person in the world and the most revered; while he in turn with the great father love of his heart was as devoted to them as they to him. An old student recalls the familiar picture of Dr. Craig on his way to the village post-office with one child in a little cart and another on his back—seemingly enjoying the fun as much as they. It was this ability to throw off cares and worries and enter into the

interests and enjoyments of those around him that kept him young in heart.

No matter how heavily duties pressed upon him, he took a deep and active interest in every detail of the family life, particularly when some member of the little flock growing up around him was in any real or fancied trouble. To him the sorrows of childhood were not matters for light and disparaging treatment, to be hushed up with sweetmeats or checked by harsh words. To him they were vital features of the child life. One day—as an illustration—a homeless cat made its way to the hearth that was never aught than generous to man or beast. The cat became a much loved pet in the family, of which it remained a member for many years. It fell ill at last, for age advanced, and the children were much concerned. Especially distressed was the little boy, who could not bear to go to bed in the evening until his father had told him he would take care of his pet during the night and try and keep it from pain. So, knowing how it would bring comfort to the child, the father stayed up through the long night ministering to the sick cat until it died at the dawn. Even in the midst of the severest mental strain, when every ounce of reserved force was drawn upon for the prosecution of his public duties, he was ready and eager to do this humble service.

For two days the cat's body lay in state wrapped in a white sheet in a passageway leading to the wood-shed. Then there must be a funeral with appropriate singing and remarks and a burial under an apple-tree on the lawn. The boy chose the text—"All flesh is grass!" Dr. Craig made the occasion an opportunity for saying some most beautiful things on the need of kindness to animals. The cat fell into history, his life being described by Mrs. Warren Hathaway in the *Illustrated Christian Weekly* then under the editorship of Dr. Lyman Abbott.

Austin Craig early inculcated the principles of self-reliance in his family. He taught his children to accept their due responsibility for the results of their actions instead of shouldering them upon some one else, or upon Providence. In emphasizing this point in an address he said: "My children were very sick last night; some might call it Providence, but it wasn't; it was unripe cherries!"

He was passionately devoted to all that was beautiful in nature and in books, and the radiation of his own profound understanding and appreciation stimulated this love in others. As soon as his children were old enough to begin to understand he placed before them the rarest verse of the centuries. Frequently he would call them about him and read to them from Homer, adapting with the facility of a great scholar the story of the poet to the mind of the child. Now and then he would read and paraphrase or explain to them selections from Plato, ever simplifying, but never distorting.

A lady who was a guest in the home, an author of note, was much amused to hear the little four-year-old pipe up in response to the question what the evening's reading should be—"I like the 'Iliad' best."

In a letter to Mrs. Horace Mann, written in 1880, Dr. Craig says:

"I want my children to have a few years of real childhood at home, to romp and play and shout, and play with dolls and make playthings with a whittling-knife, and be with each other. There are enough of them to make plenty of company for them all. At evening I often open the doors through a circuit of rooms and hall in this large house, and then the children all have a race and romp playing 'Old Witch' and 'Fairies,' laughing and puffing and screaming and sweating until they are tired; and then we read; that is I read to them. They have heard all of Jacob Abbott's books, sixty or seventy volumes, read,—many of them over and over again. I have just finished

reading to them Huc and Gabet's 'Travels in Tartary and Thibet.' We read Herodotus before that and part of Dr. Thompson's new edition of the 'Land and the Book.' Dr. Kane's report of his arctic life was very interesting. 'The Swiss Family Robinson,' and the 'Pilgrim's Progress' have been read over and over many times. And the story of Joseph and other Bible stories come up often. They are interested in real things and in good books."

Called away from home on any journey, he kept in constant daily communication with his loved ones, sending them the most minute as well as interesting details of the events transpiring around him. The letters to his children are full of the father love as well as replete in interest to the childish mind. The following well illustrates this :

"Peapack, New Jersey, Sunday Evening, June 3, '77.

"DEAREST MAMMA AND DEAR CHILDREN—ALL :

"Mamma's letter of June 1st came Saturday evening. We here are all well. Grandma will get well again. We went to see her this afternoon. She does not mean now to come with me when I come to you. I think to start next Tuesday—perhaps in the afternoon from Bernardsville. Then I cannot be with you before Wednesday morning.

"Moses is in bed now—asleep ; and so are all the people in the house—except me. It is after ten o'clock. Before he went to bed Moses read to me out of the Bible—how the Ark of God was taken by the Philistines, and how they sent it back. Moses went with me to church this morning ; and this afternoon he and I went to see Grandma. Mrs. Auble had baked a nice little cherry pie in a saucer, and she sent it to Grandma by Moses. Grandma was much pleased, and she gave Moses a fine orange, which Moses did not wish to take from Grandma ; but she wished to give two oranges. After we came back home, we had a good rain, and now it is cool, and the grass looks greener than ever. The grass is very pretty this year behind the house, and the trees grow big and leafy and make shade over the grass. The strawberries have begun to ripen, and the 'snow balls' are very big and many. And now, the yellow roses do out-yellow everything !

"After I came back from church I was in the east orchard, lying down on a heap of mown grass under an apple-tree by the brook, and the little turkeys all came right up to my hand, as if they thought I was there to feed them. But the mother turkey did not come so close. I counted them, but now I can't think whether they were sixteen or seventeen. Mr. Auble has two nice little pigs in a pen, and he gives them clean water to bathe themselves in every day. But the big pig in the barnyard will lie down in the dirty water, and muddy herself all over; and then Moses comes with a long stick and rubs her and scrapes her, and she lies down and grunts as if she liked it. I think I will tell Moses some time that pigs would like to be washed and combed!

"But the cleanest things about the barn are those two fat little kittens. To-night the mother cat brought one of them down to the house with her, and they both came in. She did not carry it; it is now too big to be carried; she *called* it—and it came along. Then Mr. Auble took them back to the barn to the other kitten.

"Last evening Moses and I went to the brook to bathe. After we were back again in the house, Moses found on his hat a locust not yet out of its shell. It was one of the seventeen-year locusts. They come up now out of the ground here, and the woods and old orchards are full of them. To-day I broke a little twig off an apple-tree,—a very little twig—and on it I counted fifteen shells of locusts,—one of which I send you with this. They live in the ground most of their life, and when they come out, they cannot fly, but can only crawl. They crawl up on trees, or on stalks of any kind, and after a while they burst open their shell and leave it dry and empty, while they get wings and fly away. When Moses was at the brook bathing, he set his hat down on the ground under a big tree, and when he came home there was a locust crawling on the top of his hat. I took the crawler gently off upon my finger, and it crawled up to the tip of my finger and held fast, and was still. Then Mr. Auble and Henrietta and Moses came to the table and watched it with me, for thirty or forty minutes. After it was still for eight or ten minutes, it began to draw itself up, shortening itself and becoming thicker. Then we began to see a little band up and down on its back, which grew wider and wider till it opened, and then the locust slowly pushed its head and body out of the shell. At first it was al-

most white, except its reddish-brown eyes, and two curious black spots on its shoulders. When it came out, its wings were two little bunches, one on each side, and it had no use of them for a while. Then it began to shake them out slowly and they opened first like a blade coming out of a jack-knife; and then they spread out like a fan, getting wider and longer very fast. I think it was not more than ten minutes that the little bunchy wings, not bigger than a grain of buckwheat, had come to be an inch long or more and smooth and glossy. The wings, too, were white at first, but this morning they had got to be blackish like the other locusts', and to-day our locust, which on the tip of my finger was changed from a crawler into a flyer, flew away to make his part of the *horr-horr-horr*, which all day now we hear around us. Seventeen years of its life it lived without wings in the ground; now for six or seven weeks it will live in the air and sunshine on the trees; it will then lay eggs in the green twigs of the trees, and then the locusts will all die, and no more be seen of them in this place until seventeen years have passed away, and the year 1894 shall come. But before that year perhaps some of *us* may leave the earth and fly away.

"Now good-night, you dear ones—all, and may the heavenly Father keep and bless you all.

"PAPA."

In a letter from Peapack, Easter Sunday, he writes :

"I hope it will be pleasant weather this week so that the little ones and dear mamma can walk out around the door, but, dear least ones, don't paddle yourselves wet in the puddles. Papa sends kisses to dear mamma and each of the dear little ones—and heavenly Father keep you all !"

"MY DEAR BOY MOSES :

"Your little brother sends hereby his first letter to you.

"I am glad that you are punctual in your school duties. Keep up the good habit and go into the company of good boys only. Attend church, read your Bible and seek to please your heavenly Father in all things.

"I am sorry to hear 'the little boy will never walk again.' It is a great mercy of the Lord that we are all well and can walk and do everything we would. Now, we all must use our

hands and feet, and our minds and hearts to love the Lord, and to do every kind and right and good thing that we can find to do.

"I went out at eleven o'clock this forenoon and climbed the hickory tree near the meadow gate and shook it and then I picked up almost half a bushel of fine and large hickory-nuts, and I picked a barrel of large sweet apples from the tree across the lawn.

"Write me all you have upon your heart for I will do all I can to help you ; but fail not to seek the help of your heavenly Father.

"May His blessing be with you !

"AUSTIN CRAIG."

This little boy Moses was named for his grandfather, Moses Craig, whose father, grandfather, and great-grandfather had all borne the same name. Dr. Craig used to say jokingly, "Moses is named for his fore (four) fathers," and often spoke of the importance of good ancestry, that it was something to be thankful for to come of a line of good, clean, upright men and women. He said : "It is well to be born again, but it is a good thing to be born well the first time."

The accompanying facsimile letter illustrates not only his understanding of child life and its interests but shows how admirably he could stimulate interest by the character of the letter itself.

From the very many characteristic letters to his little flock these additional paragraphs must suffice :

"DEAR ONES :

"I am glad to hear that you are all well. All well here, and very beautiful weather.

"I send by this mail the book, 'Mary, Queen of Scots.' I hope you will all try to make the best use of your opportunity to learn. Tell my dear little Autie to try hard and learn his lessons ; they will be of great use to him when he has the work of a man to do.

"His flower plant (Lady's slipper) by the front door here, escaped the frost and has grown very pretty and is in full flower now. And Rachel's almond tree is still green and growing. I turn a barrel over it every night. What are you all doing now every day? Can you keep warm? Barefoot days are ended for the season. Don't let the little people be out in cold winds and dampness. Yesterday I picked a bushel of grapes and laid them up until you all come.

"My love to you all—dear children. May the heavenly Father keep you unto His service and love forevermore!

"PAPA.

"Tell Josie that I saw the little kitten last night. It does not seem well. I patted it kindly for her."

"The strawberries are beginning to ripen. Tell the dear little ones there is a cat-bird's nest in the apple-tree by the corner of the back porch; a wren's nest in the back porch; a robin's nest in the honeysuckle bush; a dove's nest in the big pear-tree; gray squirrels in the woods; and the old hen has ten little chickens, only two days old. The dear little things!"

"I picked a large handful of very large ripe strawberries yesterday off the new bed. Wish I could have put them into some little mouths I know of.

"My dear little seven-year-old! Seven kisses from your papa! And you can give them on your birthday to your dear mamma and brothers and sisters.

"All the cats are well and there are many little chickens, three calves and eleven youngster pigs."

And then the letters of love! Many of them there are, letters of the long ago, written in the glow of youth; in maturer years when love grows broader, but who shall say deeper?—letters of affection to an aged, dim-eyed mother, waiting calm-faced for the Last Dawn; letters written of the dead; letters from the heart of a noble man. They prove him, were it needful, rich beyond measure in that which reaches out beyond the short love-times of earth and takes hold on immortality.

Dr. Craig exemplified the Bible injunction to use hos-

pitality without grudging. Friends smilingly recall the time when he invited an entire audience at the Institute Building to adjourn to his home for supper, there being scant time for them to go to their homes and return for the evening services. About seventy-five availed themselves of his invitation !

"Some twenty-five years ago, more or less," relates Mr. Edwin L. Goodwin, of Boston, Massachusetts, "I arrived at Stanfordville, N. Y., one dark and rainy evening. Alighting from the train I learned I had to wait until the train passed out, to get to the town.

"While waiting I noticed a gentleman standing a short distance from me holding a perforated tin lantern containing a lighted candle.

"I asked a lad in what direction was the hotel ? He replied : 'Across the track,' and pointed in its direction. The gentleman with the lantern came to me and said : 'Pardon me, did I hear you enquire the direction of the hotel ?' I answered, 'Yes, sir.' He said, 'When the train leaves—if you will permit me—I will light your way.'

"After leaving the station I enquired, Is not this Dr. Craig ? Receiving an affirmative answer I asked whether Dr. A. H. Morrill was in town. After informing me that he was not, he enquired whether I was acquainted with Dr. Morrill, also where I was from and what was my name ? I told him I knew Dr. Morrill. I was from Boston, Mass., and my name was E. L. Goodwin. He immediately repeated E. L. Goodwin several times, then said : 'If your name was Edwin Goodwin it would mean "Winner of Good." If it was Edward Goodwin it would mean "Good won."' I remarked that my name was Edwin, but I had not yet attained to the definition. Later he said, 'There is another hotel here to which I would recommend you.' Suspecting his intention to entertain me, I thanked him but declined to act upon his suggestion, and requested that he show me the hotel for which I was looking.

"Soon we arrived at a building. It was the mansion house occupied by Dr. Craig. He invited me in, apologized for being alone (all his family were away from home at the time) and insisted that I remain with him. He took me out to Mr. Car-

man's to tea and later to one of his inimitable lectures, which he delivered to the students that evening, the most wonderful historic lecture, delivered without notes, to which I have ever listened.

"After the lecture we returned to the house, and sat down in the library, before an open coal fire, which he had kept alive by raking out the ashes, a half bushel or more, on to a Brussels carpet. This was done unconsciously, his mind being occupied with his great work and his books rather than house furnishings. He entertained me until the small hours of the morning.

"After breakfast, which we had at good Brother Carman's, he showed me over the property of the Christian Biblical Institute.

"He continued his interesting conversation while he walked with me a mile nearly to Bangal Station where I was to take the train.

"This was my only interview with the most courteous, hospitable, entertaining host I have ever met and my only opportunity of meeting the wonderful teacher, Rev. Austin Craig, D. D."

It was the custom of Dr. Craig to bring the students, upon their arrival, to his home for the first few days or in some cases even weeks and also when they were ill or in trouble. One year each student in turn was invited to spend a week as a member of Dr. Craig's family.

On one occasion at the dinner table, mention was made of its being the first time in several weeks without guests. While this was being commented upon, some one looked up and saw two strangers approaching with satchels. Extra plates were speedily provided and the guests were met and welcomed.

The keeper of the village inn was instructed by Dr. Craig to provide at his expense lodging or meals to any needy person unable to pay for them.

One day, a tramp who had travelled many miles came to the door saying that away up in Connecticut he had been told to follow the railroad till he saw the college

with the golden cross and near by lived a good man who would give him something to eat.

An old man who knew Austin Craig in his early manhood relates an incident which well illustrates another phase of his many-sided personality. It was on an Ohio river steamer bound for Cincinnati. There were at least three hundred passengers. The captain learning that Dr. Austin Craig, then president of Antioch, was on board, invited him to hold a preaching service. The announcement was made and Dr. Craig spoke in the dining-salon, which was crowded with a motley throng. The subject was "Breaking off our Sins."

Directly in front of Dr. Craig sat a cattle drover, dressed in his rough plainsman's suit with long boots above his knees, a broad-brimmed hat resting on one knee and his big stock whip lying across it. He was plainly somewhat the worse for whiskey, but he paid close attention and endorsed the speaker's views with frequent exclamations of "That's so!" "I know that!" "Sure!" to the evident surprise and amusement of some of the audience.

When, however, they saw that the preacher was not at all disturbed, they quieted down and resumed attention to the sermon. In his talk Dr. Craig laid stress upon the point that men in sin thought they would some time reform, could reform, indeed, when they had "a mind to"; but that the time came at last when habit had conquered the will, when they were bond-slaves in a free country, and had lost the power to reform, and no help was left save through Christ.

He then related an incident in his own experience. In college he had become addicted to the use of tobacco. One Sunday morning he was to preach on "Self-denial." As was his custom he was walking in the fields in the early morning, thinking over his sermon. He reached

into his pocket for tobacco, when it suddenly occurred to him that this habit, which was both disagreeable and expensive, was scarcely permissible in a man who was going into the pulpit to preach self-denial. He thought : "You hypocrite ! You do not deny yourself. How can you urge self-denial upon others ?"

His first impulse was to send word to his congregation that he was sick, for he had no other sermon prepared, but the unfairness of it all came over him ; he offered a quick prayer for help, threw the tobacco as far as he could ; went into his pulpit ; told the incident ; preached his sermon on self-denial, and used tobacco no more. The story, related in the simple yet powerful way that made this man famous wherever he preached, had its due effect upon the congregation and upon none more than upon the cattle drover, who after the service shook hands with the preacher and expressed his determination to "quit whiskey."

In this necessarily brief and incomplete description of the man one must not lose sight of his methodical ways, his accomplishment of much by means of strict use of all the moments. He used each hour as though it were the only hour. Other hours might come to him, —that was for the future to decide ; there was but this one hour that was known to be available for service. To him waste of time was hard by grievous sinning. He did not, however, lose sight of the fact that there must be cessation from labour, relaxation, variety, change in lines of thought, for these were essential to renewed usefulness.

In the diaries which he kept he was peculiarly precise and exact, noting with the utmost limit of condensation the daily events. In a leathern bound book he set down early in his ministry certain rules which are so apt and characteristic that they are here reproduced. Dr. Craig

in writing always used a quill pen. Facing the pages on which these rules appear he wrote :

"Ye are not your own ; ye are bought with a price ; wherefore glorify God in your bodies and your spirits, which are His."

PROPERTY

"The silver and the gold is Mine, saith the Lord of Hosts."

1. Do not be careless of Money or Value.
2. Retrench as much as possible : but not at the sacrifice of Health or Duty.
3. To ask myself, Do I need this ? And will it be worth to me what it costs ?
4. Avoid expenditures for trifles.
5. In Buying or Selling, deal in a manly and Christian manner.
6. "Owe no man anything."
7. Keep a correct record of all business transactions.
8. Do business in a businesslike way.
9. Leave nothing at "loose-ends."

CORRESPONDENCE

1. Be careful what you commit to paper.
2. Avoid letter-writing tattle.
3. Make the *I's* as small as Christian modesty requires.
4. Write as usefully as possible.
5. Be frank and faithful in letters.
6. Keep letters one day before mailing, if, etc.
7. Be duly respectful.
8. Be prompt to reply to letters received.
9. Read these rules, or remember them, before beginning a letter.

PREACHING

1. "Preach the Word"—the Truth that *Saves*.
2. Don't preach too long sermons.

3. Cultivate dignity of manner. . . . It is the Lord's message.
4. Avoid all words and statements that would not seem becoming in the mouth of Jesus Christ, were He the preacher.
5. Mention as little as possible controversies and controvertists.—Always respectfully. "Michael the archangel, when contending with the devil, durst not bring a *railing* accusation against him."
6. Be pointed, earnest, evangelical, faithful to Christ's message, and to human souls.
7. Study the models in the New Testament, Jesus—Paul.
8. Preach plainly: that all may understand.
9. Give to all their portion of meat in due season: but especially "*Feed the lambs.*"
10. In every sermon, if possible, address something to the Young.
11. Make thorough preparation for the Pulpit.
12. Enter the Pulpit in the name of Jesus Christ.
13. Be ready to preach, whenever and wherever there is a desire to hear.
14. Preach as much as is advisable.
15. Study the methods and history of those who have been successful in "turning many to righteousness."—But do not become a mere imitator of others' ways.

PASTORSHIP

1. Have a list of the families and names of the congregation, and visit among them regularly.
2. Make the visits as profitable as possible.
 - (1) Converse if possible upon Divine themes.
 - (2) Endeavour to interest and instruct the children.
 - (3) Take some good reading-matter to them.
 - (4) Encourage them to procure good books.
 - (5) Don't make the visits too long.
 - (6) As far as possible, pray with the families.
3. Look after the young people: especially those who are in service away from home.
4. Embrace opportunities of visiting the sick and those who are in affliction.

5. Try to make peace.
6. Frequently read the list of the names of the congregation—*επισκοπεῖν*.

TIME

"Redeeming the time."

1. To do the most possible of the highest use.
2. To use the most favourable hours in doing the best works.
3. To have some work always on my Register, with which I may occupy the otherwise unemployed moments.
4. Am I engaged in anything which I can as well omit?
5. Can I properly abridge what I am doing?
6. Plan for to-morrow: What to be done, What visits to be made, etc., "if the Lord will."

HEALTH

"The Body is for the Lord."

1. Avoid unnecessary exposure.
2. Clothe warmly and exercise forethought.
3. Bathe enough for cleanliness and vigour.
4. Avoid an excessively warm room.
5. Breathe a pure atmosphere.
6. Exercise enough for Health.
7. Keep the person *erect*. Expand the Lungs.
8. Beware of night-study.
9. Retire early to bed. Nine o'clock?

Dr. Craig was in advance of the age in which he lived in other lines than theology. He was deeply interested in science at a time when it was not always considered a minister's duty to know science as well as the Bible, when, in fact, science and religion were by very many held to be sharply antagonistic. On one occasion he took with him to Albany, New York, a number of the young people of his Blooming Grove parish in order that they might attend with him the annual meeting of the Amer-

ican Association for the Advancement of Science, an organization in whose proceedings he always took deep interest.

Dr. Craig always showed the most tender consideration for his mother and loyalty to her little personalities. Dr. Hathaway tells how during one of his visits when Mrs. Craig had just left the room, he turned to her son with the question, "How old is your mother?" The reply was, "Why don't you ask *her*?" "I feared she might not think it polite of me," said Dr. Hathaway. "She wouldn't have told you if you had," said the son. "And neither did he," was Dr. Hathaway's laughing comment.

Dr. Craig was unique in his methods of dealing with students when called upon to settle their difficulties and to restore harmony.

The hour for his afternoon lecture was three o'clock, but a new student thought it would better suit his own convenience to have the lecture at one o'clock, and so informed the student whose duty it was to ring the bell, requesting that the change be made. The bell-ringer refused to make any change without instructions from Dr. Craig, to whom the new student then carried his request for a change of hour. Dr. Craig mildly replied he would come for his lecture when the bell rang. Back to the bell-ringing student hied the dissatisfied one with orders to ring the bell for the afternoon lecture at one o'clock. By this time the bell-ringer was out of patience and replied with some warmth that Dr. Craig's lecture had always come at three o'clock and he wasn't going to change the ringing of the bells for every Tom, Dick and Harry who asked him. The student in much excitement hastened to Dr. Craig with the complaint he had been insulted, that Mr. B—— had called him Tom, Dick and Harry.

At the close of the lecture that afternoon Dr. Craig turned to the student who rang the bell and said: "Brother B——, Brother —— complains that you called him Tom, Dick and Harry. When you have occasion to refer to those worthies again, suppose you say Thomas, Richard and Harrison!"

Dr. Craig was a man of singularly beautiful character, combining with the rare and sweet qualities of his life, manliness and power. He was one of the most winsome as well as the most talented of men. There was nothing unkind or ungenerous or unchristian in his nature. He was ever tolerant of the belief of others, always broadly and sanely liberal. He was for years conspicuous in his denomination as an apostle of freedom of thought, absolutely fearless in his presentation of the truth, no matter how it suited others; and yet, while he was so liberally inclined that he sometimes may have incurred the displeasure of some of the ultra orthodox, he yet adhered with a fine and strong consistency to what he considered the essentials.

His life was singularly pure and sweet, his personality was most charming, his character was full and noble, his scholarship distinguished, his learning profound.

In personal appearance Dr. Craig was tall and very spare of frame but with a fine carriage—the man you turn to look at a second time as the throng goes by.

One time when Dr. Craig was visiting the Connecticut Legislature as the guest of Hon. David Clark of Hartford, one of the members came to Mr. Clark and asked him who was the man with the two-story brain.

Perfect care of his person was a part of his nature—his dress was distinctive but never obtrusive and he wore it as a gentleman. He appreciated neatness in others. In writing to his wife concerning a Chinese servant he was sending from New York to the family's summer

home in New Jersey, he said: "I hope he will take kindly to scrubbing and that he will begin with his teeth!"

"It is the fortune of few men," writes Professor Selah Howell, "to be able to bring to the battle of life such physical, mental, and moral endowments as Austin Craig inherited. A favourite saying of his was that 'blood tells in men as well as in horses'; and of the truth of this he himself might well have boasted.

"From the father he inherited height, both of body and head; from the mother, a fine-grained, wiry organization; and from both, those intellectual and moral powers that made him the man we loved and honoured. Mr. Craig's tall and rather thin form suggested frailty of constitution. But his organization was of unusually tough material. Silk, steel wire, entered into its composition—material that would bend, stretch, but not break, unless forever.

"His head and face would have arrested attention in any company of men. They were of that cosmopolitan cast that gives no hint of age or race. You thought, as you studied their lineaments, of Jonathan Edwards, Mendelssohn, John Stuart Mill, William Ellery Channing, and Victor Hugo. It was the face and head of a man equal to any intellectual feat, and an intensity and loftiness of spiritual exaltation rare among the rarest.

"He was a noble gentleman, whose keen wit, brilliant conversational powers, and gentle, kindly manners were conspicuous as his profound knowledge of great subjects and spiritual insight were remarkable."

In a letter written from Aix, France, in February, 1908, Mrs. Julia J. Irvine, formerly president of Wellesley College, speaks in terms of deep appreciation of Dr. Craig. She had for some time, while a student, been a member of Dr. Craig's household, and she had not failed to feel his powerful influence. To one of Dr. Craig's daughters she writes: "That a suitable memorial of your father's life and work is in preparation will be good news to all his friends. I wish very much that I might

have even the smallest share in honouring your father's memory. The kindness received from him and your mother, at a turning point of my development, was very great and very judicious ; their example was an inspiration and a continuing ideal of life."

Rich in splendid character ; instinct with all desire to aid the world ; kind to every being and to every living creature ; bearing heavy burdens but never shifting them upon the backs of others ; democratic but yet aristocratic ; beset with bodily weakness and pain but facing each day with a calm brow ; loyal to his heart's last drop ;—is it not a rare life, worthy to be patterned among men ?

XIX

IN THE SIGHT OF OTHERS

IN the year 1880 Dr. Craig was married to Dr. Sarah J. McCarn, of Rochester, New York, a woman of fine qualities, of strong character, of deep sympathy with his life-work, a woman greatly beloved in the city in which she lived and by all who came in contact with her. An invalid in her younger years, she became, on restoration to health, eager to devote her life to the curing of the ailments of others. Under the presidency of Horace Mann she had been a student at Antioch College, and, after her course there, entered, and was graduated from, the Woman's Medical College of Philadelphia. She entered practice in Rochester,—the second woman physician in that city,—and won her way not only into a large and lucrative practice but into the hearts of the people. She joined the Christian Church while a student at Antioch and was a constant, and generous, contributor to the various denominational interests. She paid the expenses of several students of the institute. She was twice chosen a member of the board of trustees of the institute, once in 1880, for two years ; again, in 1882, for a term of six years.

The Biblical Institute was now at the highest point of service it had reached. It was Dr. Craig's practice to prepare each year for publication an announcement of the coming year of the institute with various data as to its progress, needs, and the like. On September 1, 1881, such an announcement from him appeared in the *Herald of Gospel Liberty*. The following paragraph suggests the



DR. SARAH McCARN CRAIG
married to Austin Craig
Dec. 25, 1880

earnestness of his purpose in every minor detail of the work of the institute—he could not so much as send out a formal announcement of the school without using some word that should arrest and hold the attention :

“Persons already ordained to the ministry will be welcomed as students for a single year, if their circumstances forbid a longer stay. But the trustees and teachers especially desire to draw to the institute persons who will take the full course. Students who have plenty of time for thorough preparation, and who are capable of enthusiasm for the Greek Testament, will be welcomed in both Greek and English. Our Christian connection will go on crutches until a goodly proportion of our young ministers shall attain the twofold qualification of the Holy Spirit in the heart and the Greek Testament in the pocket.”

But on the same page with this announcement over his own name, appeared another one, the announcement of his death. Stricken with mortal illness he had died within a few hours. The thousands of people who had come to know this man personally, the tens of thousands who knew him through his life-work and word, were inexpressibly shocked by this swift ending of the noble life, scarcely yet in its prime. On the 26th of August, 1881, he was at work in his usual health around the lovely grounds of his home at Stanfordville. He had been gathering fruit and working among the flowers in his garden, the flowers he so passionately loved, until late in the evening. Before he went to bed he read aloud to his children, strangely enough, Plato's treatise on death. While yet the night was young he was suddenly taken ill, and within an hour or two it was apparent that the end was nearing.

Would you learn how such a man dies? How, after a life of the noblest service to his race, unfolding behind him like some splendid tapestry in whose fadeless weav-

ings all the future might learn of his deeds,—how such a man meets the last enemy?

Listen to these words from the pen of his long-time friend, Dr. Warren Hathaway, Dr. Craig's successor, and to this present day still the pastor of the Blooming Grove Church :

"He received the announcement that his last hour had come with perfect calmness and with that sweet smile that so often, like a ray from the inner glory, lit up his wonderful face. As self-possessed as he ever was, and with all the deep, deathless love of the father, the son, the husband, and the Christian beaming from every feature, he then addressed his assembled family. All were there, the aged mother and the six children. Death seemed to wait, to pause at the door, as he tenderly took by the hand each one of that mourning circle and gave them his dying counsel and his blessing. At that supreme moment his mind was as clear as his love was fervent, and he was permitted to address wise, affectionate words to all. What precious memories must forever remain of that death-bed scene ! The little ones, the three youngest—oh ! how his father's heart clung to them ! And his aged mother—it was hard to say 'farewell' ! Yet how abundant the grace and how sweet the presence of the Redeemer that enabled him to say, 'Farewell, until we meet at home'—meet in the eternal home ! Calmer than any one there, he gave his last advice, his parting kiss to each one, and asked that the children repeat the Twenty-third Psalm, then raising and spreading wide his hands he blessed them, closed his eyes, and slept in Christ."

So passed to his newer and higher life-work a noble man, one of the distinct, powerful forces of his day and generation, friend and counsellor of great men, friend and counsellor of common men, beloved by an ever-increasing number ; for day by day, unto this hour, his name, his words, his influence are being handed on—his life like a flaming torch passes ever forward to light the way of other lives up the path that leads to the Master.

The more deeply one studies the life and work of this



DR. WARREN HATHAWAY
Who succeeded Dr. Craig at the Blooming Grove
Church, and still remains its pastor

man the more one is impressed by the universality of the love he commanded from those early days when as a college student he first began to preach and write concerning the Word of God, all along the brilliant pathway of successes to the swift close of his life. Surely there must have been something wondrous fine and tender and noble in a life which through the years should draw so many comparisons from those who came to know him best, comparisons between this human life and the life of Him he so humbly and ardently served.

It would be a physical impossibility within the bounds of this volume to attempt to give place to the expressions of regard and esteem which came from so many sources after the death of Dr. Craig. These which are subjoined must serve as types of those which may not be used :

Rev. Warren Hathaway : "I write this at the request of children who revere the memory of an affectionate father, and of friends who honour the name of this earnest, saintly man. Hence it is a labour of love—a leaf from the memory of the heart.

"In 1863 there was quite an important gathering of clergymen at Medway, Greene Co., N. Y., in attendance on some church function. It was a meeting of interest to that rural community, and at the first public service, Mr. Craig gave the discourse. I shall never forget his introduction. His text was 1 Cor. 13: 13, 'Now abideth faith, hope, charity, these three; but the greatest of these is charity.' 'These three'—why three? Perhaps because of the grand divisions of the earth—as then known. Perhaps because of the three representative nations and languages of the world—the Hebrew, Greek and Latin. Perhaps because of the divisions of the human mind, the sensibility, intellect and will.

"He secured our attention by this original preface, and held it for an hour by his simple eloquence and by his clear statements. It was the first time I had heard him; and though I listened to him often in after years, both from pulpit and platform, there was ever a charm in sermon or lecture; for he

had something to say, and it was so presented that a child might understand, and a sage be delighted. He opened fountains 'where lambs could drink; and deep, wide pools where leviathans could swim.'

"Mr. Craig was not only a manly man, but a considerate, Christian gentleman. He knew so much more than his ordinary associates that often it would not have been difficult for him to be sarcastic or critical; but there seemed to be a check upon him, a regard for the feelings of others, and no guile embittered his lips. If one in his hearing made a false quotation of Scripture, doing it ignorantly, he was sure to notice and correct. His corrections were never offensive, nor from pride of knowledge; but always made modestly in behalf of the truth. How kind and gentle he was!

"By far his longest and perhaps happiest pastorate was with the ancient, rural parish of Blooming Grove. At the time of Mr. Craig's call to this church, it was really independent, even beyond the Congregational interpretation of Independency; and so remained under his ministry. He was a young man, and but for his solemn mien and sedate manner, might have been taken for a boy, although he had already served as pastor in New Jersey and in Fall River, Mass.

"When he came to Blooming Grove, he found himself under a somewhat painful probation—held aloof and regarded as an ecclesiastical enemy by the neighbouring clergy, rather than a disciple of the Lord Jesus Christ. But everything bows to the power of love—and so it was here. One by one the foes became friends and the hardest of all spirits—conscientious sectism,—bowed to our brother and took his extended hand in tender fellowship. What will not gentleness do?

"Mr. Craig's coming to Blooming Grove was like the Apostle Paul's going into Arabia for a time. It permitted the thoughtful quiet and study of a divine theological school. Here he could in the seclusion of his hilltop home, not only look into the Holy Word but into the primal revelation of God, that was at the beginning—the Word as written by no pen, uttered by no prophet.

"And we know that he improved this term granted in the providence of God. The parsonage became a lighthouse to all the countryside; not only because of the lamp that burned in the study, but also because through him who trimmed and kept it burning glowed the heavenly light.

"And so he studied, thought, and preached, to the strong people who faced him on the Sunday, who by their reverent attention inspired and by their thoughtful bearing called forth, the deepest truth he had to give. He had no fear but that the best he could do would be appreciated. He found a class of elderly, devout persons, who by their wisdom and affection aided and sustained their young pastor. It would seem as if they had been providentially educated for him, by the then new doctrinal preaching of Rev. James Arbuckle, under whose ministry the church had become independent.

"It was here Mr. Craig married, taking for his companion, Miss Adelaide Churchill, a graduate of Antioch College, a woman every way worthy of his large heart and pleasant home. It was a wise and tender union, until an angel of the covenant came and called her to 'the upper countries.'

"At the beginning of their home-making, Mrs. Craig, aided by her sister, Miss Churchill, took charge of the select school that the wise and economical parishioners had established near the church and parsonage. It was a private academy intended for more thorough instruction than was afforded by the public schools.

"Many men and women look back with gratitude to the instruction there given and honour their memory. This, however, though not trifling, is small compared with the influence for good which Mrs. Craig has given to the Church and the world.

"Mr. Craig's ministry in Blooming Grove covered the dark and bloody years of our Civil War. The labours he freely, loyally took upon him were a greatly added burden. His zeal for the soldiers in field, camp and hospital awakened a generous response in the community. Supplies came in and were passed over to the Sanitary Commission, thus comforting many a suffering hero. While acting in this way, as the almoner of a generous people, he received several personal letters from that rare devoted friend of all who suffer in times of peace or war, Miss Dorothea L. Dix. They were letters of thanks and good cheer from one of the elect women, one of the ministers of God, to our friend and brother, working in the same cause; a testimony of which his family may well be—not proud—but thankful.

"On the parish of Blooming Grove, Mr. Craig left his mark

—not the sign of the ‘broad arrow,’ but of the consecrated cross, for ‘being dead he yet speaketh.’

“One of the striking incidents of his early life was his acquaintance and lasting friendship with the Hon. Horace Mann, and the respectful, even tender regard of that great educator and jurist for this youthful country preacher. One was fifty-six, the other twenty-eight years of age when their intimacy began. And it was like the love of David and Jonathan, an unselfish affection based on qualities of mind and heart—the recognition of characteristics that make us the sons of God, and members of one family. One was at the meridian of his well-won fame, as educator, writer, statesman; few in the North and West had not been thrilled by Horace Mann’s eloquent appeals in behalf of truth and right, temperance, justice and judgment. The other was a young, modest, gifted, and as yet unknown minister of the Gospel.

“At a course of lectures where several of the most popular speakers in our land were represented, Horace Mann had a place. He listened to a sermon from Mr. Craig, was both surprised and pleased, and the intimacy begun in the parsonage at Blooming Grove ended only when the end of his earthly life came to the great teacher and lecturer.

“After Mr. Mann was elected to the presidency of Antioch College, he determined to bring Austin Craig to Yellow Springs. Over and over in the most emphatic manner and with the most earnest pleadings he besought his presence there as professor or preacher or both. The true estimate held of Austin Craig by Mr. Mann may be seen more plainly from his letters than from any words of mine.

“Mrs. Mann, in her biography of her husband, says: ‘These letters, and there are many of them, urging Mr. Craig’s removal to Yellow Springs, are given for the purpose of showing more clearly than the words of another can do, the principles on which Mr. Mann wished to form the religious tone of the new institution.’ She then adds:

“‘Mr. Craig’s influence was as peculiar as his own religious character. It was not dogmatical, but exhortatory. It flowed out of his own religious experience with rare eloquence and simplicity, enlisting the sympathy and vivifying the answering sentiment in his audience with wonderful fervour. Mr. Mann held it in the highest estimation; and his importunity, which might otherwise seem unreasonable, can only be thus explained.

“ ‘His young friend, whom he had so long and earnestly importuned to come to his assistance, was to him the type of what all the young might be; and the fruits of his experiment during the last few years had satisfied him that his plans were not Utopian, as many of his friends wished to make him believe.’

“I do not know about ‘the plans’ of Horace Mann; no doubt they were wise, and if wise, possible; but that Austin Craig ‘was the type of what all the young might be’ by intellectual development and spiritual influence was certainly a defective conclusion. Education is a power, but that even with moral training cannot make all men ideal. Even in the firmament that ‘declares the glory of God’ there is variety; shining points of the first, blending their light with those of lesser magnitude. And among the stars of God here, it is as above, ‘one differeth from another star in glory.’ And it is the type of variety that prevails, not that of sameness.

“The fact is, Austin Craig was a genius, an exceptional mind having rare gifts and unusual powers. Hence it is difficult to classify or fix his place among men. He was preeminently Biblical; his studies, thought and discipline were directed to a knowledge of the one Book.

“While many during his life thought of him as a teacher, specially qualified for the class-room, or as a college president, it seems now that he was above all a preacher, expounding for the many the treasures of grace, and proclaiming the Gospel of the Son of God. He certainly was not a Boanerges, ‘tearing and shattering the heart,’ nor depending on any ‘counterfeit presentiment’ of feeling; but a true Barnabas, the ‘son of consolation.’ And whether in the pulpit or in the home, in country or city, in solemnizing a marriage or bowing by the bed of the dying, how welcome his presence, how cheering his manner, how inspiring—how tender and hopeful his words!

“Mr. Craig had the gift of an artist, and could make the pencil speak a varied language of beauty or caricature; and with this, a most keen, incisive wit. Yet he bridled these powers, wisely no doubt, fearing their use might harm the tender plants in the Lord’s garden. So completely were these gifts hidden, that often among even intimate friends they were not suspected.

“In one point, among the many that might be mentioned, Dr. Craig revealed his obedience to, and fellowship in

Christ—revealed his recognition of the Man of Nazareth as Leader, Saviour and Master; and this was his complete Christian Democracy. Not only did he receive the words of Jefferson in the immortal 'Declaration,' but, as supreme, the words of the Saviour: 'For one is your Master, even Christ, and all ye are brethren.'

"While Dr. Craig belonged of right to the blue-blood of New Jersey, yet he was not like that proud Duke of Somerset, who in his conceit once declared that he 'sincerely pitied Adam because he had no ancestors.' As was said of Governor John Andrew, so it may be said of Austin Craig, 'he was a Democrat through and through, feeling himself on an equality with all, but never putting on airs of condescension to any.'

"It seemed that the solemn words of Christ were ever in the ears and heart of our brother; 'Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.' For he did not seek to see the world of mankind through the purblind eyes of a greedy politician, nor the gimblet holes of an aspiring dominie; but rather with the clear vision of a Paul on Mars Hill, he saw 'the all embracing love of God' 'who hath made of one blood all nations of men.'

"As a preacher, Dr. Craig was Biblical, presenting sublimest truths in the simplest words, 'so that the common people heard him gladly,' while the ablest minds were edified and instructed. His method was extempore and conversational, holding the attention by direct appeal; but always obeying the command 'to bring the pure, beaten oil for the light' of the sanctuary. He was studious, not depending on any inspiration without labour, realizing that the harvest depends on the sowing, and that in all things, we 'are to work with God.'

"He had mastered the fine art of standing without being tied by creed, tradition or desk. He represented by his attitude in the pulpit the words of the lawgiver: 'Fear not, stand still and see the salvation of God!' And then came the thrilling command which he also religiously obeyed: 'Speak unto the children of Israel, that they go forward,' for it is not enough to stand, but also go forward in the name of the Lord. Mr. Craig believed the time had fully come when 'knowledge should be increased.' What a model he was! Never boisterous, but easy, dignified and impressive.

"To show his readiness, his trained powers through study, I relate an incident in which he, perhaps, was the only possible

hero. At Marshall, Michigan, before 'The Quadrennial Convention,' he was asked to give a five minutes' sermon, as it lacked that time to adjournment. Some one in the audience said as he stood on the platform: 'Dr. Craig, give us something good.' He replied: 'I will give you the best there is.' And opening his Greek Testament, he read Ephesians 3: 17, 18, 19: 'That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.'

"Then followed a sermon so complete, so full of Gospel, that for five minutes we were silent as a mountain top enveloped in a cloud of glory. As the clock pointed, he ceased speaking and we could breathe again. But it was as if an angel had spoken to us.

"Perhaps it was during his brief pastorate in the 'White Church,' New Bedford, that Dr. Craig reached the maximum of his powers in the pulpit, and received a just recognition. Here was a field, in a measure, worthy of his ability and scholarship. As a religious teacher, he attracted at once the attention of the thoughtful and devout. Here, he gave the course of lectures, some twelve in number, to which he had devoted years of study. The theme was: 'The morality, the religious bearings of Physical Geography.' And as with him, 'All roads lead to the Bible,' so the text for these lectures was Acts 17: 26, 'And hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord.'—These invaluable discourses are lost to the world.

"As the first president of the 'Biblical School,' his cherished thought was carried out—a thought and hope that he had dwelt on for years. It was not his desire to see another theological seminary established for teaching any form of dogma or doctrine—there were plenty of these institutions. His hope was exclusively Biblical—to take the Bible as text-book, as literature, as religious authority—as Revelation—the paramount idea being to seek to understand the Scriptures. 'So that if any speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that

God in all things may be glorified through Jesus Christ : to whom be praise and dominion forever and ever.' This was his ideal : 'A School of the Prophets.' And at the time it was an original thought ; though now 'institutions' and 'chairs' are established and endowed for this purpose.

"When it became known that Austin Craig was head master of a school for simple Biblical study, without regard to points of doctrine or ecclesiastical dogmas, many were enrolled among the students who had been ordained preachers, and came to enrich their minds and hearts. Next to the pulpit, Mr. Craig was at home here, and indeed the stores of knowledge that had made him preëminently an instructive preacher, now made the class-room redolent of truths new and old, as he so clearly unfolded 'those things that are revealed and belong unto us and to our children forever.' And many who came found 'Beer-lahai-roi,' 'the well of Him that liveth and seeth me,' and they drank deep of that water that never faileth.

"It was a great thing to establish and stand at the head of such a school ! Perhaps, full and golden as his life service had been, this was the crowning work of his career. What higher, holier thing can we do, than to make known the 'living God'—the Father of us all ?

"In the Christian virtue of hospitality, Dr. Craig never failed, though his generous welcome might puzzle his companion to find room for their guests. There was no narrowness at his table, as there was none in his theology ; for he was only the almoner of the meat and the grace of God who feeds the birds and hears the young lions. At the head of his home, he was an affectionate, considerate husband, and a most tender father. During his loneliness it was touching to see his *maternal* care, reading to his children, and in every way striving to make their poverty rich, their bereavement cheerful and hopeful, as he assumed so thoughtfully the double burden that rested upon him.

"But there came a brighter day to him and to his children—a time when he found in the person of Miss Sarah McCarn, M. D., one every way suited to share his burdens and help rebuild his broken home—with her motherly heart, clear mind and practical sense, she was indeed a comfort and a blessing to all—most truly a God-sent helper and guide as after years proved. How glad we are for this sunshine before the gloaming and the darkness came.

"When the end came, as come it must, it seemed at the noontide hour! Came suddenly while the 'eye was not dim, nor his natural force abated.' We thought he stood on the foot-hills of Pisgah, not on the top.

"The world seemed dark and lonely, though it was not, for God was here, His grace and providence the same as ever—boundless as His power—perfect as His wisdom. And our brother's life, his inspired words, have entered into hearts and lives, and like 'the rain from heaven give seed to the sower and bread to the eater.' "

Rev. Isaac C. Goff: "Dr. Craig was not only a great man, but a man of great humility, and most childlike simplicity. He was a Christian in the most Catholic sense,—not merely a member of what is called the Christian Church. Although scholarly and eminently critical, he was not dogmatical or in any sense controversial. He was a man and a minister of eminent spiritual mindedness. His ministry and teaching for more than a score and a half of years have been a large and invaluable contribution to that type of Christian faith. Horace Mann used to say that he never knew any other man who so much, in his character, life and spirit, resembled Jesus Christ. I knew him intimately for thirty-nine years, and never knew anything of him that gave me pain—not an act or word that I could see to be wrong."

David Clark, in Address of Commemoration at the dedication of the monument to Dr. Craig at Stanfordville: "In some—yes, in most—respects Dr. Craig differed from all other men I ever knew. It would seem that both nature and grace contributed liberally to his make-up. His tall, angular form seemed designed for Western frontier life, yet the spirit in the man fitted him to be an angel. He was large-hearted and generous, even-tempered and kind, tender and loving as a woman. And then what a large and social nature he possessed! What lengths, breadths, and depths of humanity! His beaming, sweet face was the 'sign manual' of his heart, so that his presence among us was an inspiration and a kind of unspoken benediction. Did you ever think, dear friends, when he was in

your presence with that benign and heavenly countenance that he resembled the divine Master as He appeared when upon the earth? I must confess that often have I thought so. In view of these things is it strange that the friends of the Christian Biblical Institute should give it the cognomen of the 'School of the Prophets'?

"To such a man, to such a friend, to such an educator, to such a philanthropist, to such a Christian, we now dedicate this monument. We dedicate it to the memory of President Austin Craig, D. D., for giving his best services to the Christian Biblical Institute. We dedicate it to him for his pure and unselfish life which made the lives of others richer and better by his example."

Dr. J. K. Hosmer: "Dr. Craig was in many ways a remarkable scholar. The Scriptures were at his tongue's end and a vast amount of information with regard to them. I admired much his power of presentation. In the pulpit or before his class he would stand up, Bible in hand, and without notes, pour out a fluent stream of enthusiastic comment, the contagion of his earnestness catching and carrying away his audience. His power here was marked, and it was a natural sequence that he was effective as a preacher and a teacher.

"Dr. Craig impressed me even more in his byplay, so to speak, than in his regular work. His wit was a noteworthy quality in him; and while it was by no means thrust back in his more formal addresses, it was more brilliant and abundant in his conversation and offhand talks. He bubbled over with it. In a fairly long experience during which I have known a number of bright men, I can recall very few in whom the flow of wit was so exuberant and natural. I do not recall that he was ever caustic; it was a genial sunshine which cheered without scorching. I wish I could recall particular instances; but after thirty years only the general impression remains—the tall thin figure, surmounted by the countenance almost always smiling—the rapid exposition of the Word, turning on a score of side-lights to make all vivid—that is the man who lives in my memory as he stood before an audience; and then on less formal occasions, after dinner or when he was 'in dressing-gown and slippers' came especially the scintillations with laughing and friendly cordiality and all sorts of wisdom."

Rev. J. B. Weston: "The memories which have rushed upon and held possession of my mind since the announcement of the sudden death of my Brother Craig are too many and too sacred for expression. How vividly I recall my first acquaintance with him, at the Marion Convention, in 1850, where in our youth we were drawn together by our interest in the establishment of Antioch. How pleasant the recollection of the visit thence, of ten of us, to Niagara Falls, and our prayer-meeting in our room at the hotel, with the constant roar of that mighty cataract to us a new anthem of praise to God. How sacred the years of association at Antioch, with experiences of anxiety and hope, of sadness and burden-bearing and work, in hope of realizing our early ideal.

"Especially vivid, now that he has passed away, is the memory of the strength and comfort of his companionship in the hours of my own bereavement and loneliness. There were circumstances, too, in college and church which demanded faith and wisdom and patience. How conspicuous they were in him! I have seen him in many places calculated to disturb equanimity if anything could; but in all he was never disconcerted—never put off his guard. From years of personal companionship I can join the general testimony: He was one of the best of men, if not *the* best, and most Christlike man I ever knew. Such a life as his is a benediction, even when it is no more in the flesh."

Rev. O. T. Wyman: "Rev. Austin Craig and wife came to the Chautauqua assembly grounds the second week in August, 1881, for a few days' rest and recreation. I was spending my vacation at Chautauqua and Point Chautauqua. I found them at Chautauqua the morning after their arrival. Dr. Craig was attending a lecture in the Hall of Philosophy, sitting by the side of Rev. E. E. Hale, D. D. Before the end of the week, Dr. Craig, not being very well, wearied of the lectures and entertainments and gladly accepted an invitation to spend Sunday at Point Chautauqua across the lake and also to preach in the Christian Church in DeWittville near by at the request of the pastor, Rev. S. H. Morse. After the morning service we went to the County House, half a mile north of the village where Rev. Morse had an appointment as chaplain of the institution. Dr. Craig preached, what proved to be, his

last sermon. His text was Matthew 17 : 8,—‘They saw no man save Jesus only.’ Seeing Jesus, was his theme: and few men ever saw Jesus as he did. At the evening service Dr. Craig followed the sermon with appropriate remarks. This was his last church attendance. After we had returned to Point Chautauqua for the night, he asked me to take a walk with him before retiring to rest. As at the County House, Jesus was his theme. He was filled with the Spirit of the Master and it seemed a pleasure to him to speak of Christ, human life, and Christian hopes. I think I felt somewhat like the two disciples on the road to Emmaus when Jesus talked with them and unfolded the Scriptures. The following morning I saw Doctor and Mrs. Craig on board the steamer *Jamestown* on their home journey. In two weeks the great and good man passed over the river.”

Rev. D. W. Moore, a trustee of the Christian Biblical Institute from its founding to the present time, in a memorial sermon preached at Parma, New York, September 4, 1881: “Only four times in my life had I heard news so unexpected, so shocking, so sad, so unwelcome as the news of the death of Dr. Craig—when Horace Mann, president of Antioch, died in 1859, when Abraham Lincoln was assassinated in 1865, when my own father was killed in an accident in 1869 and when President Garfield was assassinated in 1881. Dr. Craig was not a mere local man. His light and life shine through all our churches. He was the Elijah of our people; he was the teacher of the prophets; a King in Israel. And now that he has gone from us and from the school he loved so well, he has bequeathed to us in his unblemished life, in his recorded words, in his illustrious name, an inheritance worthy to be highly prized and sacredly guarded. When the name of such a man is stricken from the roll of the living it is not meet that his honoured dust should be put away out of sight in darkness without tribute to his character, his life and his fame. We all have one feeling in our hearts, a feeling of loss and grief that we shall never more see the form or hear the voice of him who has been the instructor of our preachers. . . . My loss is your loss, the loss of the young men entering the ministry, the loss of all our churches, a loss to the cause of Christ on earth. But he is not gone; he will be treasured in many hearts and memories; his

words of wisdom and love will be a living memory ;—the name, the character, the labours of this eminent scholar and servant of God will long be held in precious remembrance by the Christian churches of America. . . .

“ Dr. Craig was an untiring worker. His knowledge of the ancient languages was most remarkable and in his library were many of the most rare and valuable books on subjects along this line of study. He was unassuming to a fault ; kind and tender-hearted ; always a peacemaker. He had a singular elegance and refinement of style ; his utterances were rich and pleasing,—happy in illustration, musical with the notes of the Gospel, and sweetened with the spirit of Christ. I think I may safely say that in his peculiar sphere as a Bible scholar and a Bible lecturer, Austin Craig stood as high as any other in this country.”

Rev. N. Summerbell : “ Austin Craig appeared to all as though he felt as Jesus felt ; he spake as though he thought as Jesus thought. His spirit seemed to be one with Jesus. Always kind, loving, benevolent, cheerful, pleasant, to do his duty was to him a crown of pleasure, not a cross. He loved the loving accent of the Master more than the lofty style, the grace of charity above the polish of learning ; therefore, though his language was the very acme of purity it was ever gilded over with the golden lustre of heavenly grace and divine beauty. His religion seemed homogeneous and unaffected, his grace hereditary, his goodness natural, his kindness rising to angelic loveliness and celestial sweetness. His faith was divine. The will of God was consulted, and was the arbiter of all his ways. Obedience was his delight, the footmarks of Jesus, the path he trod. To be ‘ like the Master ’ was his constant joy. With John, he seemed ever to lean on Jesus’ breast ; with Mary, to sit at Jesus’ feet ; with the sainted three, to ascend to the mount of transfiguration. With the wise men, he worshipped the Lord in the manger ; and, with John, did outrun Peter and come first to the sepulchre. He was at home nowhere without Jesus, and wherever he came it soon appeared that Jesus was there. His adoration of the Saviour was of the most exalted character, and his devotion to His service a corresponding faithfulness. Men called him Christlike. The Hon. Horace Mann said in the writer’s presence, ‘ Austin Craig reminds me

more of Jesus than any other man I have ever met.' Others likened him to the Apostle John. The term 'Christlike' was applied to him even by the wicked. A citizen of Stanfordville said to the writer, 'No man that has ever lived in this community commanded such general respect, or had the esteem of all classes and denominations, or was so looked up to or so lamented, as Dr. Craig.' His death was considered by thousands both in this country and in Europe a public calamity, and an irreparable loss to the Church and to the world."

Through nearly a half century of time a letter has come down to this present day, looking strangely on its deep blue background with its narrow lines and close writing. It is a letter from one man's heart to another man's heart;—we may not more fitly conclude these estimates of the life of Austin Craig than by one or two sentences from it. It was written by one of the great Americans of his generation, of any generation of the republic, Horace Mann. It was at a time when with all his power he was seeking to draw Austin Craig to his side, not less to avail himself of his service than to strengthen himself by the steadfast love and sympathy of the younger man.

"A week has almost gone," the letter says, "but brings with it no relief for the loneliness occasioned by your absence. I go by your door, but your room looks vacant with more than mere personal or physical absence. The hollow sounds reach not the ear only, but the heart. I cannot bear the idea of the loss of your influence upon these young people. Elsewhere you can do good; here you can do abounding good. Is it not, therefore, a question removed from the sphere of personal considerations into the higher sphere of duty: where one must merge his personal considerations in his obligations to the world? And now I am going to be brave enough to appeal to you on considerations which lose sight of your preferences and mine,—on considerations that occupy a higher stratum in the moral realm,—on considerations that your whole life and teachings and the demands you make upon others now impose upon yourself. If you and I alone were concerned, I would have you do what you like best; for I love you most among living

men. But you and I are not the only parties to this question. Our duty subjectively, the welfare of thousands objectively; God in and through all and over all;—these are the umpires that are to settle this great question; so that even if it were a case of martyrdom and I were your father or your son I should say the same;—I should be bound to forget myself on the point of duty."

XX

HIS SCHOLARSHIP

PROPERLY and adequately to set forth the standing of Austin Craig as a scholar, one of equal standing must needs be drawn for the service, but we may here in some slight measure indicate his gift by a general review of this feature of his life-work and by some germane comment.

From the earliest period in his life when his thoughtful father started him along the student's way, Austin Craig was never satisfied with accepting what some one else might say upon a subject, especially in the case where diverse minds might speak diverse comment. He greatly prized the criticism of others, if it were sane and fair, and he held himself ever open to new views of old truths, but he particularly loved to make search for himself. With a native liking for languages his thought early turned towards their study. As he was to follow the profession of preacher and teacher of the Word of God, he took particular interest at the outset in the Greek and Hebrew, even extending his studies to the Sanskrit language and literature and to Arabic. To these tongues he gave uninterrupted study. He not only mastered the grammars, the ordinary construction of ordinary writers, the framework, so to speak, of each language, but he went deeper. He searched out obscure writers and studied them. He pored over strange and difficult writings, far removed from the ordinary college curricula. And in so doing the customary text-books chosen for their illustrative

character, sometimes for their simplicity and ease of use, became the mere commonplace for him ;—it was the deep study of the abstruse things that so splendidly fitted him for the interpretation of those less difficult.

And for this reason it was that he devoted so many years of his life in such measure as was possible to the study of the texts of the Old and New Testaments, that he might obtain complete mastery over them ; such a mastery few Americans living or dead have acquired. Nor was it that he might shine as a brilliant light among scholastics, or that he might air his knowledge in new critiques on obscure passages, or to give the world notice that he had mastered two of the most difficult languages, ancient or modern ; nor did he study for the mere literary pleasure of it : his sole object was to equip himself for largest service. Much of his work was of an individual character, on lines mapped out by himself. “My Greek studies,” he writes in the year 1855, when but at the threshold of his career, “have been for some years quite exclusively within the limits of the New Testament and the Septuagint,—a very little in the Apostolic Fathers and in Plato. I am studying Greek on my own plan and with reference to a long-cherished result. Xenophon’s ‘Memorabilia’ is a good class book regardless of its Greek. I hope teachers will aid the classes which study it to weigh the wisdom and appreciate the character of the noblest man in Grecian history whose life it too briefly presents. John’s Gospel is a good text-book, too,—I have sometimes imagined that if I were allowed only two books of those which I know, I would probably select John’s Gospel and Plato’s ‘Phædo.’ ”

Illustrative of the depth and scope of his study is this fragment of a letter written in 1854, when in his quiet study on the hilltop at Blooming Grove he was delving deeper and deeper into the sacred texts :

"I have been engaged for a considerable time past upon a project of Greek New Testament study which I cherish the purpose of pursuing for years to come, if God permit.

"Myself and a friend have for several years entertained the purpose of producing a volume in illustration of the New Testament. I will not here particularize. Sufficient to say that it seems to us very necessary to be done; and that we have been working at it, and in view of it, both of us, several months.

"Since last November, as my part of the work, I have collected, by collating Bruder's 'New Testament Greek Concordance' with Scapula's 'Lexicon,' the entire list of all Greek words contained in all hitherto examined manuscripts of the Greek New Testament; and have disposed them in classes according to their etymological affinities—derivative and compositive. The work of arrangement is completed; the copying-out is about one-third done.

"In connection with this I am engaged upon a classification of these words according to their signification. Much the same for the New Testament Greek (though upon a different plan of classification) that Roget has performed for the English language in his 'Thesaurus.' These works completed, prepare the way for *the work*, in view of which, these have been undertaken."

Two letters from Mr. Craig to Horace Mann written respectively in November and December, of 1854, one given in part, the other in full, illustrate the care and scholarly completeness with which he answered knotty questions presented to him frequently by those not so well equipped:

"As to the subject of your proposed tract on the Harmony of true Science and true Religion,—instruction on this point seems particularly needful. Swedenborg seems to have developed the fundamental law of the thing in various publications of his; particularly in his work entitled 'Angelic Wisdom concerning the Divine Wisdom and Divine Love.' According to him, Wisdom and Love, or Good and Truth, constitute the *esse* and *existere*, or Essence and Form of the Divine. There is, says he, in the Divine an eternal marriage

of Love and Wisdom ; neither being without the other in the least respect : but both in perfect conjunction and oneness, as the Light and Heat of the natural Sun. Wisdom is from Love, and manifests it ; and Love is through Wisdom in its proliferations and efficiencies. From this marriage of Love and Wisdom in the Divine, proceeds the *Divine Creative Sphere*, producing all things, and transcribing an image of itself into all things of nature, according to their reception. In everything of nature, says Swedenborg, there is this Divine Marriage of Love and Wisdom. In the Solar Heat and Light : which create, mediately, the natural world. In the Heart and Lungs of the Body, representatively :—The Heart representing Love, and the Lungs, Wisdom. Heart-blood being unfit for life, until vitalized, or purified by the breath in the Lungs : like as the Natural affection of Man becomes true Life only when purified by Wisdom,—changed from selfish to heavenly. A curious fact it is that in the Scriptures (both Hebrew and Greek) the divine purifying Spirit is literally—*Breath*. In Hebrew, רֵיחַ, *rūach*, (meaning breath ; air in motion—wind, nature's great-breathing ; thence the breather—man ; and the Breather—the Vivifying *Spirit*). In Greek πνεῦμα, (*pneuma*) from πνέω (*pnēō*) to breathe, *spiro*, (whence, the Latin *Spiritus*). The Holy Spirit is the Divine *Breathement* (?) which de-carbonizes (?) the Natural, earthly affections of Man, and infills him with heavenly Life and Vigour. Jesus said to Nicodemus : 'Wonder-thou not, that I-said to-thee : It-must-be (that) ye be-born from-above. The breath breatheth where-ever it wisheth, and the sound of-it thou-hearest, but thou-knowest not whence it-cometh and where it-goeth-up : thus is the every-one born out-of the breath.' (John 3 : 7, 8.)—Excuse this un-English *literality*. John's Gospel, 20 : 22, is noticeable, too : 'And (Jesus) saying this, blew-on (the disciples) and tells them : Receive-ye breath holy.' Swedenborg often utters the sentiment that Human Marriage is the highest symbol of the Divine Marriage of Love and Wisdom. This is the subject, indeed, of a most curious (and *wise* ?) book of his ; an octavo, of 400 pages, entitled, 'Delights of Wisdom concerning Conjugal Love.'—The Man representing *Intelligence*, and the Woman the *Affection* of that Intelligence.—I have not space to tell his (were it even needful) curious metaphysical theory of the Spiritual necessity of disjoining in man the elements conjoined in the Divine-nature.

But to divorce the Intellect from the Affections in Worship, when they are intimately conjoined everywhere in the universe, is for man to put-asunder what God has joined-together. Paul is very explicit on this point. (1 Corinthians 14: 15-20.) 'I will pray with the spirit (*pneuma*—here designating, the *inmost* of man, spring of his affections?) but also I will pray with the *mind* (*vous*). I will psalm-sing with the spirit, but also I-will-psalm-sing with the *mind*.'—'Brethren, do not *come-to-be* (not *be*, but *become*, is the meaning,) children in the *intellects* (or *mentals*). (The word here translated *understanding*, is not the same that is so translated in verse 15. *There* it is *vous*, mind (*singular*): *here* it is *φρεσι* (*phresi plural*) with the article prefixed—*i. e.*, the *intellects*.) However-but be-babes as to the evil, but 'as to the *intellects* *become-ye complete*.' (Complete or finished: from *τελος, τελειος, consummate*?) It is nothing against all this in favour of conjoining Knowledge and Piety or Science and Devotion, that Paul says elsewhere. (1 Cor. 1: 19.) 'I will destroy the wisdom of the wise,' &c. —'Hath not God made foolish the wisdom of this world,' &c. Paul has in view, evidently, and indeed *names* the *Σοφοι*—the very logic-chopping, self-conceited Greek intelligizers whom Plato confutes so scathingly in many of his Dialogues. A Greek *Sophos* of the Pauline age is not identical with a reverent-minded, Christian Philosopher or Scientific, in these days!

"But people think they gain a higher grade of Devotion or Piety by casting out the Intellect-action for the time. Warm-holy-emotion and clear-understanding go together. Love and Wisdom—Devotion and Knowledge *one forever*! What a striking fact it is, that John, so eminently the *Love*-apostle has more to say about Knowledge, proportionally, than even *Paul*—the '*dialectic*!' Here are some facts:—The verb *to know*, and derivatives occur in John's Gospel fifty-six times: in the other three Gospels, only five more (*i. e.*, 61 times). John's Gospel uses the word proper *to love* thirty-seven times: all the other Gospels thirty-five times. In Paul's Epistles to the Romans and the two to the Corinthians the *know* words occur thirty times: in the much smaller compass of the Love-disciples three epistles, the *know* words occur twenty-eight times. I don't see how these facts are reconcilable with the notion that Christianity is Feeling and not Thinking—*Loving* and not *Knowing*: Since the Love-Disciple who has most to say of Loving, has also, proportionally, much the most to

say of *Knowing* at least, uses the word most frequently. The conclusion is that Love and Knowledge should be in one. 'He that *loveth not, knoweth not* God.' 'My people are destroyed for lack of Knowledge.'

"Your friend,

"AUSTIN CRAIG."

"*Blooming Grove, N. Y., December 21st, 1854.*

"MY DEAR SIR,—

"MR. MANN :—I have a regretful and partly surprised consciousness that your letter—dated the 13th ultimo—is yet unanswered. I owe it to you, and to that kindly regard which I wish ever to deserve from you, to explain particularly the causes of this long silence.—I have been for some weeks past unusually engrossed with unfinished details of business ; some of which—one especially—I much wished to have completed by the incoming of the New Year. For many nights recently I have seen eleven, twelve, one o'clock (and even later) before retiring.—My old habit again : which I *talked* of reforming ! Withal, I have been from home more than usual within the past month. I did once fully purpose—some three weeks ago—to answer yours immediately ; and took the letter with me to New Jersey, designing on my return to consult some Hebrew books which I knew to be in Professor Bush's library in Brooklyn, and obtain thence fuller materials for the reply, than my own library affords. But on my return I lacked the requisite leisure.—To shorten my story, although I *could* (if something *very* urgent had been recognized in the case) have furnished you some sort of answer before this, yet I seem to myself as having lacked hitherto that kind of leisure which the preparation of a careful answer demanded.—Do you kindly excuse my remissness ; and accept here, in advance, to yourself and yours 'Christmas' and 'New Years' greetings. I proceed to answer you, with the help of very limited resources of necessary books, the two questions of your letter.

"First : As to the issue raised by your reviewer founded upon the real or supposed etymological import of the names Adam and Enos :—The 'Hebrew Bible' contains all that now remains of the ancient Hebrew language. Of consequence, the materials are very scanty for the satisfactory determination of a variety of questions, relative to the usage and general or

specific meaning of many words. The derivation or etymological affinity of Hebrew words is in very many cases uncertain. Indeed it is quite conjectural, oftentimes. For the interpretation of the Hebrew Bible the chief reliance has been that old Greek Translation—the Septuagint.—In very recent times another source of knowledge of the import of Hebrew words has been opened in the study of the cognate languages—Syriac and especially the Arabic.—Which are kindred with the Hebrew, somewhat, (I suppose) as French, Spanish and Italian are kindred to the old Latin. Some philologists affirm that the roots of all the words in the Hebrew Bible may be traced in the Arabic language of the present day. Much light has been thrown upon the difficult places in the Hebrew Bible by the results of modern studies (German, chiefly) in comparative Philology.—Many doubtful words, occurring but once or twice in the Hebrew Bible, and being therefore often uncertain as to their meaning have been identified in origin and import with some root in the cognate languages: still this whole matter of etymological affinities is often uncertain, if not entirely conjectural.—Now, in the case of these words Adam and Seth, the results as given by Gesenius—one of Germany's recent greatest—if not *the* greatest of Hebraists, are as follows.—First the root (verb) אָדָם (Adam) signifies 'to be red, ruddy.'—From which, as a derivative, Gesenius gives אָדָם (ādām) 'a man, a human being male or female, so called from his ruddiness, compare דָּם' (dām) (dām is *blood* in Hebrew). Another derivative from the above root is אָדָם (ādom) and אָדָם (ādōm—merely a variation in the spelling) an adjective, signifying according to Gesenius—'red, ruddy,' or substantively 'redness.' Another derivative is אָדָם (āḏōm) proper-name or appellative of Isaac's 'sanguine-temperamented' (?) son Esau. Another derivative is אָדָם (odēm) 'a gem of red colour, perhaps, *ruby, garnet*.' Also אָדָם־אָדָם (ādāmḏām) adj. 'reddish'—applied to spots in leprous persons—'white and *somewhat reddish*' (Lev. 13: 19, &c., and 14: 17). Also: אָדָם־אָדָם (ādāmāh) 'earth, perhaps so called from its reddish colour.' Also אָדָם־אָדָם (admōnē) adj., 'red,

i. e., red-haired, *e. g.* Esau, Gen. 25 : 25. David, 1 Sam. 16 : 12 ; 17 : 42. Septuagint, *πυρράκης*, Vulgate, *rufus*.'

"You see therefore the probability of the correctness of the conclusion that *adam* refers to the redness of the colour human—rather than as your reviewer gives it from the verb which signifies to *be-like*. (He says—'the word translated *ground* comes from a verb which signifies to *be like*.') Now Gesenius gives the 'word translated ground' (viz. אָדָמָה *ādāmāh*) from the root אָדָם (*ādām*) 'to be red.'

"The verb which signifies to *be like* is דָּמָה (*dāmāh*) which primarily signifies to be like, to resemble ; but has also another signification 'to be dumb, silent, still : to rest, to cease.'—Gesenius does not recognize any relation of *adam* to *damāh*.

"'Enos—a name derived from a verb which signifies to be infirm, ill or bad with disease—weak, frail, miserable.' (The Reviewer.)

"Gesenius gives in his lexicon the following articles which I here transcribe for you :

"'אָנָשׁ (*anāsh*) same as נֹשׁ (*noosh*) (compare Greek *νοσος*) to be sick, ill at ease,—sick, desperate, incurable, &c.

"'אֲנֶשׁ (*ānēsh*) a primitive word, not used in the singular ; properly, *a man*, *vir*, and then *man* in general, *homo*. Instead of it the Hebrews used the contracted and softened form אִישׁ (*ish*) *a man* : compare Greek *εἷς* for *ἕως*, genitive, *ἐνός* ; and also the prolonged form אֲנוֹשׁ (*ēnōsh*) *homo*. From this primary form comes feminine אִשָּׁה (*isshāh*) for אִנְשָׁה (*inshah*) *a woman*, and plur. אֲנָשִׁים (*ēnāshīm*) *men*.—The signification of sickness and disease, which lies in the root אָנָשׁ (*anāsh*), is derived from another source, the primary syllable נֹשׁ (*nash*) ; and has no connexion with this substantive root.'

"'אֲנוֹשׁ (*ēnōsh*) m. 1. *a man*. (See below in אֲנֶשׁ (*ānēsh*), [that is in the preceding article, as I have copied it. C] same as אָדָם (*ādām*), but only in poetic style. Rarely in the sense of the singular, Ps. 55 : 14, Job 5 : 17 ; more usually collect. for the whole human race, *man*, Job 7 : 17,

15 : 14, Ps. 8 : 5. The same is בֶּן-אֱנוֹשׁ (bên-ê nōsh—*i. e.*, son of Enosh) Ps. 144 : 3.—Specially a) a multitude, the *common people*, *vulgus*; hence Isa. 8 : 1 בְּחֶרֶט אֱנוֹשׁ (b'hêrêṭ ênōsh) pp. *with a man's stylus*, *i. e.*, with common letters, not artificial, so that the common people may read without difficulty: compare, Comment. on Is. l. c. Rev. 13 : 18, 21 : 17, also κατὰ ἀνθρώπων. Gal. 3 : 15——7) *wicked men*. Ps. 9 : 20, 56 : 2, 66 : 12. Compare אָדָם No. 1 (āḏām).

“ 2. Pr. n. (proper name) Enos, son of Seth and grandson of Adam (Gen. 4 : 26, 5 : 6, 9).’

“ Thus far Gesenius; whom I prefer to copy that you may form your own conclusion from the date here given by him.—You will observe, doubtless, that your reviewer is not sustained by the authority of Gesenius.—I use the translation of Gesenius’ Latin, made by Edward Robinson, D. D., and issued at Boston in 1836. I suggest that it would be well, if you wish a larger array of authorities, to apply to Dr. Stebbins, who has access to the necessary books (which *here I* have not,) and who rather *relishes* such investigations, I judge.—If any points are not sufficiently clear to you in my statements, please give me an opportunity to *clarify* them.

“ As to the 90th Psalm: it has generally been attributed to Moses. Though the Hebrew particle לְ (letter *Lamed*) translated “*of* Moses”—*may* signify—with reference to Moses: but this is no more natural than the signification “*of*.” Here is a note from Adam Clarke.

“ The title of this Psalm is, A prayer of Moses, the Man of God. The *Chaldee* (Targum) has, A prayer which Moses the prophet of the Lord prayed when the people of Israel had sinned in the wilderness. All the *Versions* ascribe it to Moses; but that it could not be of Moses the *lawgiver* is evident from this consideration, that the age of Man was not then seventy or eighty years, which is here stated to be its almost universal limits, for Joshua lived 110 years, and Moses himself 120, Miriam his sister 130, Adam his brother 123, Caleb 85, and their cotemporaries lived in the same proportion. Therefore the Psalm cannot at all refer to such *ancient* times. If the *title* be at all authentic, it must refer to some *other person* of that name; and indeed *ish Elohim*, a man of God, a divinely-inspired man, agrees to the times of the proph-

ets, who were thus denominated.—The Psalm was doubtless composed during or after the Captivity; and most probably on their return, when they were engaged in rebuilding the Temple; and this as Dr. Kennicott conjectures, may be “the work of their hands,” which they pray God to bless and prosper.’

“Drs. Kennicott and Geddes (both eminent Hebraists) incline to the later date of this Psalm.

“I have written at the top of my speed; in order to hasten to the Post Office; excuse this special-train writing, and accept for yourself and family assurances of the continued esteem and affection of

“AUSTIN CRAIG.”

It is a matter of keen regret that the twelve lectures Dr. Craig gave at the Hyannis Camp Ground on Cape Cod, the summer assembly grounds of the Christian denomination, were not preserved. They were given in the summer of 1881—the year he died—and they attracted wide-spread interest. Plans were under way to have the twelve lectures given before the Lowell Society in Boston, but these plans were interrupted by Dr. Craig's death. The central thought in these lectures was the influence of geographical location upon race characteristics, the inter-relation of all that is implied in geography and ethnology, Dr. Craig's idea being that the varied distributions and scatterings of the races of the world were a part of the great plan of God, the result of divine forethought. A suggestion of the scope of the lectures is seen in his “The Story of the World.”

It is of interest to note that the name of the Cape Cod assembly grounds was later changed to Craigville, in honour of Dr. Craig.

As the years passed and Dr. Craig's fame as a scholar spread still more widely, many calls were made upon him for interpretation of difficult passages in the Bible,—how potent and forceful a factor he would have been had

he been given time and strength to accept the invitation to become one of the translators of the Revised Edition of the Bible ! Here is an example of the calls made upon him. A man whom he had never met but with whom he had had some correspondence had written for light. Dr. Craig replies :

"You ask me hard questions. I fear my hurried answers will be only 'dark sayings.'

"Japheth's manner of thinking is the logical (or illogical). He can do almost nothing in the ana-logical. That eminent son of Japheth, John Stuart Mill, in his 'System of Logic' divides all knowables into these five classes: Existence, Co-existence, Sequence, Causation and Resemblance: coming out like a prince in 'Causation'; but like a pauper in 'Resemblance.' It takes Semitic intellect (or intelligence) to think analogically, and to wield the parable. Did not God teach man at first in object-lessons? parables in things, coming first; in His anointed *men*, next; in *words*, last? Afterwards when Japheth was enlarged and made to dwell in the tents of Shem, Logic was annexed.

"But with us, Logic is almost everything. But the Japhetic hemisphere is not the full orb. Japheth is hardly Semetized enough yet, to read the first part of Genesis or the closing book of the New Testament. Calvin lets the Apocalypse alone. And to many a Christian dialectician the Tabernacle of Israel is as difficult as Egypt's hieroglyphics. Yet, the Melchisedecian Epistle, with its 'many things to say, and hard to be uttered,' does say expressly, that, 'the first tabernacle'—with 'the cherubims of glory shadowing the mercy-seat,'—was a parable for that season of the church.

"The core of this parable is found in the Holy of Holies as seen by the High Priest on the great day of Atonement. But all this is within a veil, and needs the unveiling—the *απο-καλυψις*. But, in the Divine Light gleaming from between the cherubim (in the Most Holy Place),—do we not see the Postern Gate of Eden? When Adam looked upon the cherubim, and the self-poised sword of light turning every way to keep the Way of the Tree of Life; did he not understand the heavenly Parable? And there Man found his first sanctuary, and built his first altar; and there the Prophet Abel, offering

φαι. τί οὐ γαμματαίς λεγούσιν,
ὅτι ἡλίου δεῖ ἔλθειν πρῶτον ;
Ἵπὸς τρεφε σύ εἰς ἡμᾶς. Δεῦρο
μεθ' ἡμῶν, καὶ εὖ σε ποιήσομεν.
Ἔρχου ταχὺ. Ζητᾶν ἀναλαβὼν ἄγε
μετὰ σεαυτοῦ ! Ἐπιποδοῦμεν σε
ἰδεῖν. Σαμουῆλ καὶ Ἑζεκίας ἄσ-
-πάζονται σε, καὶ οἱ ἀδελφοὶ πάντες.
Ἀσπάζεταιί σε ὁ συνδιδάσκαλος
καὶ σύμβουλος γνήσιος. Ἀσπάζομαι
σε ἐγὼ ὁ επιστάτης, ὁ ραΐδας,

Ιακώβου. Ἐπακαδέκαστος μαθη-
της ὁ ἡμετερος Ἀβραάμ ην. Ἡλίας,
αὐτὸς υἱὸς Ἀβραάμ τοῦ πατριάρχου,
κατὰ σάβκα τε καὶ κατὰ πνεῦμα,
ἐχούσθῃ πρὸς ὧραν, ἵνα διακονῇ
πατρὸς πάντος ἰσθενεῖ. Ὑποστρεψεῖ
δὲ ὅταν εὐκαιρῇσῃ. Ἀβραάμ ὁ
μαθητὴς ἐπορεύθη εἰς τὰ ἴδια
ἐπισκέψασθαι τὴν γυναῖκα αὐτοῦ
καὶ τὰ τέκνα τὰ τρία, καὶ ὑποστρε-

the inner life of the choice lamb—(a parabolic act) was slain between the temple (*i. e.*, *ναός*) and the altar,—as, similarly, Zacharias was afterwards slain.

“Can we doubt that righteous Abel had Adam’s spiritual intelligence? And Adam was taught of God by those trees in Eden. Was not the Paradise of Adam the first parable of God to our race? What if such parabolic language be dark to *us*? I suppose some of Japheth’s sons surpass our first Father Adam in Syllogisms (in logical inventions for detecting fallacies), but I have no doubt that men who lived in Seth’s line near the Eden age, far surpassed us in power of spiritual discernment, and in the power of vivid expression of spiritual things in a sign-language whose most valuable remains are now to be found in the non-logical (say non-Japhetic) portions of Holy Scripture. The Ark of Noah contained and bore over to the post-diluvial world the spiritual treasures of Adam and Abel and Seth and Enoch;—their sacred truth, and the sacred language and forms in which they transmitted it. When Noah’s sons multiplied into incipient and settled nations, Ham and his race found—(by the providential allotment of God) the rich south lands—the garden places and natural highways of the ancient world; favoured by geographical position and stimulated by a quickening climate, the nations of Ham were first to attain, and preëminent in recording, what we call *civilization*. It was *theocratic*. It had Altar and sacrifice and Priest and sacred signs of things—which were transmissions of Noah and reminiscences of Eden.”

As illustrative of the clarity of Dr. Craig’s scholarship and the purity of his Greek it will be of interest here to include an example of his own writing in Greek to one of his students, the Rev. Zenas Post, reproduced in *fac-simile*.

Keenly appreciative of the scholarly attainments of Dr. Craig were many men of large prominence. William Cullen Bryant, who gave to Dr. Craig an autographed copy of his translation of the “Iliad” was among these friends. Prof. E. L. Youmans, the first editor of the

Popular Science Monthly who had been a professor at Antioch with Dr. Craig, was another. The following characteristic letter from Dr. Youmans, written as he was approaching blindness and scarcely transcribable, is of interest :

“ *New York, April 9, 1872.*

“MY DEAR MR. CRAIG :

“I received your kind letter some days ago and had a renewal of life at again hearing from you. But I have allowed my letters to pile up unregarded for the past fortnight because I have been busy day and night and could not attend to them. For be it known that I am officially established as chief bellows blower to the ‘New Popular Double-action Wind Mill and Universal Rag Bag of Science Monthly—Limited’ this day established by D. A. & Co.—which the same I will send to you.

“Of course Galton’s ‘Hereditary Genius’ is *the* book for the mental side of heredity. Spencer’s ‘Biology,’ though, is the indispensable first book of the subject. When you get the ‘Rag Bag’ you will see on the last page of cover a list of names and subjects to be dealt with. Professor Rihat of France will probably contribute to this series—at all events he will soon publish ‘Heredity in Mind,—Its Facts ; its Laws ; its Causes ; its Consequences.’ I will have them send you Galton’s ‘Biology’ which is in two volumes, is more expensive and you can return it if you like. We mean to stuff the subject into the ‘Rag Bag’ if the texture of said pouch does not prove to be too rotten to hold.

“Do you never come to this wicked city ? If so do stop and see us. My time is spent chiefly at 319 East Fourteenth Street, and I would be happy indeed to have you come in upon me for close communion.

“I fear me I may not get to your place. My legs are worn away by two feet in travelling, travelling, travelling, like the Wandering Jew. Lecturing is played out with me and so I must take to the press the rest of the time.

“With kind regards to Mrs. Craig.

“Yours very sincerely,

“E. L. YOUMANS.”



PROFESSOR EDWARD L. YOUNG
First editor of the Popular Science Monthly and a
warm friend of Dr. Craig.

But one may only here hint at the breadth and the depth of this man's scholarship. It was in the classroom, in personal discussions with other scholars over mooted points, in his immediate interpretation of the Bible from the original texts—in such ways his scholarship shone even brighter than in the many, very many, letters he wrote in elucidation of obscure points and passages. Often these letters were composed in the dead of the night when his never strong body needed rest. Often they were the indirect cause, through overwork, of hours of pain and restless nervousness; but ever they were given out as was all the service of his great heart, unstintedly, ungrudgingly, with no regret but that he had not time and strength to answer them in a way that might better suit his critical mind.

Day by day and year by year as Austin Craig advanced, one all but overmastering passion was in his heart—to write, as well as speak, for the good of the race. One may fancy easily that through all this noble life ran the regret that he was not able to give himself wholly to the pen; and if this be so, what daily sacrifices must have been his when instead of giving his undivided time and his unquestioned talents to literature he held himself sternly to the task set before him, doing that which to him seemed his highest measure of good.

As we follow him through his writings, we see not only how rare was his gift of words and his fertility, see signs unmistakable at many a turn of the successes that would have awaited him as a writer of superb English prose, but we see through it all the golden threads of his own unselfishness, binding him to the people he loved less only than the Master he served.

Writings of Austin Craig

The Study of a Language.
Conversational Style.
The Jerusalem Idea—Fourth of July Meditations.
The Press and the Church.
"Give Attendance to Reading."
The Heart and the Lungs of the Bible.
A Minister's Pocketbook.
A Christian by Nature.
Seven Wishes.
What is Truth?
Courage.
A Statement of My Belief Concerning the Lord.
Opinion and Faith.
We Walk by Faith and not by Sight.
Hand-works and Heart-work.
Denominationalism.
The Christian Church.
A Milk Diet.
Denominational Freedom.
Theological Reaction.
Sheep Fodder.
The Sphere of Mary.
Biblical Schooling.
Dedication of a Carpenter's Shop.
The True American Citizen.
The Union of Weak Churches.
An Interpretation.
Please Pass the Salt.
A Blessed Bell.
Smaller Cans.
A Word on Heralds.
Remedy for Skepticism.
Enoch—In Memoriam.
The Philosophy of Prayer.
Conversion.

Duty of Consecrated Effort.
Search the Scriptures.
The Abolition of Slavery.
Bible Translations Common and Uncommon.
How to Prepare a Sermon.
All Inspired Scripture.
Too Much Preaching.
Look Ye Out Among You.
The Church the Medium.
Interpretation of Baptism.
Faith and Baptism.
Sound Doctrine.
Gog and Magog.
A Model Visit.
God Our Owner.
Which, Law or Grace ?
"Sir, We Would See Jesus."
Paul's View of Women's Preaching.
Beginnings.
Shem's Debt to Ham.
The Story of the World.
Science and Philosophy.
Christian Conciliation.
Fox's Book of Martyrs.
"Opposition to Romanism"—Its Character.
Cain and Abel, or The Duty of Brotherly Care.
"Mother, I Want Something to Do."
Geometry of the Holy City.
Episcopacy.
Attitude in Prayer.
Inspiration.
The Blood of Christ.
Preludes to Our Sonship in Christ.
A Meditation on Faith in the Lord.
To Grandmothers and Aunts.
Keeping Children from Christ.
What Do Ye More than Others ?
An Independence Day Address.
Concordances and Their Uses.
The Saving Power of God Resident in the Gospel.
Is the Gospel of Luke the Apostles' Creed ?
Conversations on Christian Union.

- Unity and Faith of the Christian Church.
- Getting Religion : A Popular Error Exposed.
- Right Use of Divine Revelation.
- A Literal Translation of the Lord's Prayer.
- Probably Spurious (Mistakes in the Bible).
- Building Doctrine on a Greek Preposition.
- The Great Enemy.
- The Evangelical Alliance.
- Marks of the True Church.
- Eating Christ's Flesh and Drinking His Blood.
- A Christmas Visit to Bethlehem.
- Bearing the Yoke in Youth.
- Love to Christ.
- Preaching Politics.
- The Successful Ministry.
- Christ and the Atonement.
- Can the Holiness of Christ's New Heavens and New Earth
Ever Fail?
- Speak Also to that Boy.
- Abolitionism in 1787.
- Also Lecture Notes and Various Short Articles.

INDEX

- ANCESTRY, 15-19**
 Andrew, Governor John A., 248, 250
 Antioch, 153
 Antioch College, 137, 138-169, 214-271; co-education in, 216, 253, 267; president of, 226, 251, 283-285; professor in, 252; catalogue of, 252; moral influence, 252; admission of negroes to, 253; and Horace Mann, 153, 168
 Arbuckle, Rev. James, 113
BEECHER, HENRY WARD, 120, 323
 Bellows, Rev. H. W., letters to, 74, 148, 229; letters from, 121, 226, 228
 Biblical School, 273
 Birthplace of Austin Craig, 17
 Blooming Grove, 112, 149, 276, 277; church of, 112; installation of Austin Craig as pastor, 116
 Boyhood of Austin Craig, 19
CHRISTIAN BIBLICAL INSTITUTE, 299, 302, 304-320, 356; acceptance of presidency, 317; dedication of, 321
 Christian Connexion, 221, 259, 300, 306, 307, 310
 Clark, Hon. David, 321, 353, 367
 Coleman, Norman J., 143; letters from, 144
 College life, 21
 Conference address, 88, 111; letter about, 126
 Craig, Moses, 15, 16, 18; letter from, 27; Rachel Carhart, 16, 17; Adelaide Churchill, 140-146, 325, 326; letter from to Horace Mann, 145; Dr. Sarah McCarn, 356
 Craigville, 383
DEATH of Dr. Craig, 357
 Diaries of Dr. Craig, 348
EARLY life, 13-20
 Early preaching, 54, 67, 273, 275
FELT, DAVID, 68; letter to, 114
 Feltville, 68, 71, 73, 84, 112
 First sermon, 57
 First charge, 68-85
GARFIELD, GENERAL, 248, 331
 Goff, Rev. I. C., 22, 43, 323, 367; letter to, 231
 Goodwin, Mr. Edwin L., 345; reminiscences by, 345
 Greeley, Horace, 88, 120; autograph letter of, 120
HALE, EDWARD EVERETT, 237, 249; introduction by, 11; and Antioch College, 267, 271; letters to, 255, 258
 Hathaway, Dr. Warren, 311, 324, 358-367
 Hathaway, Mrs. Warren, 334
 Hill, Rev. Thomas, 224, 229; letter from, 225; letter to, 231-239
 Hosmer, Dr. G. W., 263; letter from, 265
 Hosmer, Dr. J. K., 263, 368
 Howell, Professor Selah, 354
 Humour of Dr. Craig, 221
INSTALLATION as pastor of Blooming Grove Church, 116

- Installation as pastor of Feltville Church, 74
 Introduction, 11
 Irvine, Mrs. Julia J., 354

 LAFAYETTE COLLEGE, 20, 21, 28-30, 66
 Lawshe, Rev. J. G., 132
 Lecture before New Jersey Legislature, 132, 133
 Livermore, A. A., letter from, 293

 MANN, HORACE, 117, 154, 189, 372; address of, 118-120; correspondence of, 134-212, 376
 Mann, Mary, 223, 334
 Marshall Convention, 312
 Mayo, Rev. A. D., 230
 McQuaid, Bishop Bernard John, 75
 Meadville, 278, 285-286, 288, 293-299
 Millerism, 15, 33-53
 Miller, William, 33, 52; beliefs of, 35-37
 Moore, Rev. D. W., 370

 NEWHOUSE, REV. S. S., 297-299
 New Bedford, North Christian Church of, 299, 300-303

 ORDINATION, 56-57

 Orton, Professor Edward, 251

 PARKER, THEODORE, 211, 217
 Peapack, New Jersey, 17
 Personality, 337
 Post, Rev. Zenas, 385
 Preface by W. S. Harwood, 5

 RELATION to students, 260-262, 341, 352
 Ross, Elder John, letter to, 272-287

 SCHOLARSHIP of Austin Craig, 374
 Smith, Gerrit, 87-88
 Stafford Convention, 215; address at, 216
 Sterrett, A. McD., letter from, 76
 Summerbell, B. F., 67
 Summerbell, Rev. N., 371

 WESTON, REV. J. B., 245, 369
 Whittier, John G., 50, 51
 Wright, R. J., 28, 39, 40, 61, 62
 Writings of Austin Craig, list of, 389-391
 Wyman, Rev. O. T., 369

 YOUMANS, DR., 26
 Youmans, Professor E. L., 263; letter from, 386

